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SOCIAL MINISTRY

**An Introduction to the Study and
Practice of Social Service**

**Edited for the
Methodist Federation for Social Service
by the Editorial Secretary
HARRY F. WARD**



**New York : EATON & MAINS
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PREFACE

THIS little volume, which has suffered many mishaps and endured many delays in its preparation, was planned in the hope that it may lead those into whose hands it may fall to the further study of the social question and also to some practical social work. The Federation for Social Service is constantly accumulating information which is at the disposal of those seeking to engage in any form of social service.

The plan of the volume, which has suffered somewhat from the inability of promised contributors to accomplish their work, is to sketch in broad outline the historical basis of our social service movement and the problems raised by the industrial organization of life, then to discuss some specific forms of social service by those whose lifework has been given to them.

The work of the editor has been confined entirely to the development, with the Executive Committee, of the plan of the book, and the arrangements for its production. Each

Preface

writer is entirely responsible for his own chapter. In its publications, the province of the Federation for Social Service is simply to present to Methodism the conclusions of those whose experience entitles them to consideration. The writers have labored under disadvantage in the limitation of space necessary to produce such a volume at a moderate price. For their generous devotion to the cause the Federation is deeply grateful.

With the prayer that it may strengthen the hearts and the hands of those among us who have been laboring in social service, that it may bring to many who have not seen it the vision of the Kingdom in all its fullness, and to many who have not felt it the stirring of the desire to show their love for brother men in actual labor for their welfare, this volume is sent forth upon its mission.

HARRY F. WARD.

CHAPTER I
THE SOCIAL MESSAGE OF THE
PROPHETS

GEORGE ELLIOTT
PASTOR OF
NORTH WOODWARD AVENUE CHURCH, DETROIT

While swings the sea, while mists the mountains
 shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophets' feet the nations sit.

—*J. R. Lowell.*

The significant and unique feature of the prophetic movement is the attempt to make religion consistently coextensive with life itself.—*M. Jastrow.*

Men divinely taught, and better teaching
The solid rules of civil government
In their majestic unaffected style
Than all the orators of Greece and Rome.
In them is plainest taught and easiest learned
What makes a nation happy and keeps it so,
What ruins kingdoms and lays cities flat.

—*John Milton.*

CHAPTER I

THE SOCIAL MESSAGE OF THE PROPHETS

THE prophet is rather a forthteller than a foreteller; his insight is a higher quality than his foresight. His mission to future ages gets its abiding significance from the vital fact that it was primarily a legation to his own time and people. He was more than a manufacturer of holy riddles for mystery-mongers to guess; he was more than a cunning confuser of the tenses of grammar and of human history, constructing scrapbooks of Providence from fragments taken at random from any time in duration for theological skill to rearrange. The prophet is God's spokesman. He is a man who, knowing God at first hand, divines his will and declares it to men. He is thus an incarnate conscience, a spiritual ethic flung into speech.

In the study of the Old Testament, a sure historic basis is found in the prophetic literature of the eighth century before our Lord. The prophets vividly portray, not chiefly the

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names and deeds of kings and priests, but the very life of the common people. The books of Amos, Hosea, Isaiah, and Micah are human documents of the first order. They throb with living reality and thrill with human passion. They agonize with all the tragedy of poverty and pain; they exult with all the ecstasy of human aspiration.

The prophets of Israel, just because they were spokesmen for Jehovah, were above all things the tribunes of the people. These courageous monitors of kings, these stern critics of the nobility, were even more the champions of the lowly. The typical prophet is not an official religionist. He may indeed come from the priestly caste, as did Jeremiah and Ezekiel, but in his prophetic character he is simply a citizen with a message. The cow-herd Amos, the peasant Micah, the courtier Isaiah, the farmer Hosea all come from the ranks of the people under the compulsion of the divine call. They are laymen, whose consecration to their work is simply that they are possessed of God, and so are fitted to be not merely the consolers, but the defenders and advocates of the common man.

The Social Message of the Prophets

It is noteworthy that the period of the appearing of the great literary prophets was at one of those moments of seeming national and commercial prosperity which are so often seasons of moral and spiritual decay. The northern kingdom of Israel, under the brilliant reign of Jeroboam II, had recovered the old-time dominion of Solomon; the kingdom of Judah, under Uzziah, had largely extended its borders and strengthened its military defenses. But the growth of power and wealth was accompanied by a decay of manhood. This is too frequently the secret history of what the superficial chronicler calls prosperous times. The fortunes of the rich are often fattened from the flesh and blood of the poor. The economic inequality produced by the rapid growth of great estates soon ripens into inequity, or rather iniquity. Such was the social crisis which formed the occasion for the ministry of the early prophets. Their message is therefore one of the highest social significance. The later prophets have simply developed and perfected their ideals.

I. *The prophets condemn luxury.* They profoundly distrust that illusion of progress

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which is the progress of things rather than of men. The outward signs of prosperity, which to the commonplace mind are the index of social success and advancement, are to them the harbingers of doom. That sun-dried brick has given place to hewn stone in house-building (Amos 5. 11), that costly cedar is used instead of simple sycamore (Isa. 9. 10), that the furniture is inlaid with ivory (Amos 6. 4), that the land is full of silver and gold, that horses and chariots have multiplied (Isa. 2. 7), that the wealthy can afford both a winter and a summer house (Amos 3. 15), that precious perfumes are used in the toilet—these things were to them not the flush of health on the cheek of the virgins of Zion, but the hectic glow betokening social and national disease.

A constant phenomenon attending the growth of luxury and sensuous comfort is the degradation of womanhood. The helpmeet of man becomes a social parasite. Isaiah pictures the affected manners and lascivious airs of the fine ladies of Jerusalem, and catalogues with meticulous detail the paraphernalia of their wardrobe and toilet; then with scorching words he proclaims the fading of all this

The Social Message of the Prophets

feminine frivolity before the wrath of Jehovah (Isa. 3. 16-24). The cowherd of Tekoa still more rudely apostrophizes the women of Samaria as "You Bashan cows"! He denounces their callous selfishness toward the poor, by whose toil and sacrifice their idle luxury is won, and portrays the pampered female exacting from her husband the means of gratifying her perverted appetites (Amos 4. 1-3). It is all very modern, this drastic exco-riation of the world of fashionable society, with its imperious rule of folly and frivolity, its wanton waste, its ostentation and pomp, its gluttony and greed, its brainless pride and moral flippancy.

The prophets, far from being deluded by the economic fallacy of "making work," saw clearly that all wasteful and extreme luxury means the impoverishment of the common man. A noble expression of their attitude is the terrible "judgment" of Jehoiakim spoken by Jeremiah. Against this monarch, who had introduced Egyptian and Babylonian luxury, the prophet pronounced the awful doom:

"Woe unto him that buildeth his house by unright-
eousness, and his chambers by injustice;

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That maketh his neighbor toil without wages, and
giveth him no hire;
That saith, I will build me a wide house and spacious
chambers,
And openeth out broad windows, with woodwork of
cedar and vermilion painting." (Jer. 22. 13ff.)

The pages of prophecy are full of descriptions of the drunkenness and licentiousness that follow closely in the wake of sensuous luxury of living.

2. *The prophets stoutly oppose all monopoly of the means of subsistence, and other forms of economic oppression.* They see clearly that grossly unequal distribution of wealth, with the consequent inequality of economic advantage, is the sure condition of all forms of social injustice, oppression, and cruelty.

Wealth was not lacking either in Israel or Judah at the time when the great prophets began their ministry. In what is perhaps the very earliest of his oracles, Isaiah declares:

"Israel's land is become full of silver and gold—
endless the sum of his treasures;
His land is become full of horses—endless the number of his chariots." (Isa. 2. 7.)

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But the nobles have succeeded in appropriating to themselves this prosperity:

"Jehovah enters into judgment with the elders of his people, and the judges thereof, saying, And ye, ye like cattle have devoured the vineyard; the spoil of the destitute is in your houses. What mean ye by crushing my people and grinding the face of the destitute?" (Isa. 3. 14, 15.)

Amos pictures the purse-proud monopolists as deliberately plotting the crushing out of the poor of the land by cornering wheat, of which only the refuse is sold to the needy, and the price of this worthless stuff is maintained by dishonest reduction of the measures and an increase in the weight of the shekel that purchased it (Amos 8. 4-6). Quite a modern process, to at once raise the price of the necessities of life and decrease the purchasing power of money!

The most vicious of all monopolies is that of land. For the prophets the soil is the common heritage of the people. Jehovah is the universal proprietor, the sole landlord. One of the evil results of the complex economic life following national growth and commercial prosperity was the loss of the common

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right to the earth which characterized the tribal system. Great estates make their appearance, the agrarian laws of Israel are systematically violated, and the poor lose their foothold on the soil. Hosea denounces the land-grabbing of the nobles of the southern kingdom (Hos. 5. 10). Isaiah at the forefront of his seven woes proclaims:

"Woe unto those who join house to house, who add
field to field, till there is no more room,
And ye are settled alone in the midst of the land!"
(Isa. 5. 8.)

And Micah vividly describes what seems to be a concrete instance happening under his own observation:

"They covet fields and seize them,
Houses, and take them away.
So they crush a good man and his house,
A man and his heritage." (Mic. 2. 1, 2.)

And Amos, in a daring hyperbole, cries that the land-lust is so consuming that the proprietors even begrudge the handful of earth that the mourning poor have sprinkled upon their heads: "They pant after the dust of the earth on the head of the poor" (Amos 2. 7).

The Social Message of the Prophets

And Ezekiel, in his ideal picture of the restored and reconstructed Israel, announced a division of the land upon the ancient tribal lines and quite in the spirit of the old agrarian laws.

Nothing can be more clear than that the condemnation of the prophets is not merely of the inequality of opportunity but of the inequality of possession also. Can we doubt that they would actively sympathize with the modern war cry of "The earth for all!" and in our American movement for the conservation of the national domain and against the waste of our natural resources?

The concentration of capital, whether in the form of goods, money, or lands, in the hands of selfish monopolists, made possible every form of economic oppression. Early Israel was probably without any systematic mechanism of credit. But we can trace the beginnings of such a system in the period covered by literary prophecy. Usury, forbidden alike by the book of the covenant (Exod. 22. 25), the Deuteronomic legislation (Deut. 23. 20, 21), and the Levitical code, becomes common. That social bloodsucker, the chattel-

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mortgage shark, makes his appearance. Amos portrays a hideous case of moral perversity in which one of these vampires upon the necessities of the poor heaps up the garments received in security for debt for a couch upon which to recline before God's altar at a religious feast, at which also the very wine they drink has been exacted from these unfortunate defaulters (Amos 2. 8).

But the most tragic pledge for debt was human flesh and blood. Bond slavery, permitted by the law, under humanitarian limitations, takes on new and viler forms under the influence of selfish greed. The very first item in the catalogue of crimes for which the wrath of Jehovah is proclaimed against Israel is that "they sell an honest man for silver and a needy man for a pair of shoes" (Amos 2. 6). It seems probable that some of these wretched victims of avarice were bought by foreign traders and so placed beyond redemption by the law (Amos 8. 6).

There is still a lower deep; unequal wealth means the poisoning of the fountains of civil justice. The courts are corrupted by the influence of social privilege and direct bribery.

The Social Message of the Prophets

Micah charges the rulers with spurning justice and perverting equity. What if Jerusalem is more splendid than ever before? Her walls have been laid in blood and crime, and justice is bought and sold (Mic. 3. 9-11). Isaiah mourns the failure of justice in Zion:

"Thy rulers are unruly and companions of thieves;
Every one loves bribes and is running after fees;
The cause of the widow comes not near them, the
orphan they right not." (Isa. 1. 21-23.)

Money could purchase immunity from deserved punishment (Isa. 5. 23). Jehovah, looking for justice as the fairest fruit of his vineyard, laments:

"I hoped for good rule, and behold, blood rule;
And for law keeping, and behold, law breaking."
(Isa. 5. 7.)

And Amos charges the proud and wealthy nobles of Israel with bullying the pious poor and, by bribery, depriving the needy of their rights at the forum of justice (Amos 5. 12). And so, he declares in another place, the sweetness of justice is turned into the bitterness of wormwood and gall, and healthful righteousness into poison (Amos 5. 7; 6.

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12). And two centuries later Ezekiel concludes a summary of the transgressions of the aristocracy of Jerusalem with the words, "In thee bribes are taken to shed blood; thou takest interest and increase, and oppressest thy neighbor by extortion, and me thou forgettest, saith the Lord Jehovah. Behold, I smite my hands together at the extortion thou practicest, and the blood which is in the midst of thee" (Ezek. 22. 12, 13).

3. *The prophets are the partisan pleaders for the poor against the selfish oppression of the rich.* Their teaching is substantially that of Piers Plowman:

"Grace ne groweth not but amongst the low,
Patience and poverty is the place where it groweth."

The Puritan or Jehovist party in Israel, of which the prophetic school were the leaders, have as their fixed purpose the protection of the weak against the strong. The poor are the especial clients and care of Jehovah. Indeed, the words used for the poor, meek, humble (*ani*, *anivim*, *ebionim*) become at last synonymous with pious, righteous. And "rich" becomes almost an interchangeable

The Social Message of the Prophets

term with "wicked." They quite anticipate the teaching of Jesus, whose first beatitude was spoken of the poor, and who warned the rich of the difficulty of entering the kingdom of heaven. The true servants of Jehovah are the poor and weak, who are oppressed by the wealthy and persecuted by the powerful.

4. *The prophets are not only preachers of righteousness, but practical politicians and social reformers.* Their political ideal is that of a theocratic democracy. In such a conception, the whole of human life becomes the sphere of religious activity. It is impossible to divorce either ethics, or that particular department of ethics we call politics, from religion. And so the prophet, by the very necessities of his office, becomes, in the best sense of the word, a politician. As a true patriot, his vision of the divine righteousness must inform the whole range of social and civic duty. Not that all of them are constructive statesmen. Some of them, like Amos, are simply preachers and agitators; others, like Jeremiah, are the leaders of political opposition; but others, as Isaiah, grasping a true philosophy of history and having a

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broad comprehension of the national movements of their own time, are the propounders of a practical policy of reform; while still others, like Ezekiel, construct an ideal commonwealth in which the principles of social justice and pure religion shall find final expression.

It would be too much to say that they were wholly successful in their efforts toward reform. Unquestionably, however, the partial reform attempted by Hezekiah, and the greater revolution under Josiah, were almost wholly inspired by the preaching of the prophets. It would be easy to show that the Deuteronomic legislation, especially on its humanitarian side, fits, point by point, the teaching of the course of prophecy from Amos to Zephaniah.

The limits of this paper do not permit a detailed discussion of the noble Deuteronomic code. The unfriendly language of Renan states in but slightly exaggerated form the facts in the case. "It is the program of a sort of theocratic socialism, the aim of which is mutual solidarity, which ignores the individual, which reduces almost to zero civil and

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military order, and which suppresses luxury and trade."

It is noteworthy that in his great summation of the moral law, Jesus has a twofold source for his quotation. From the great "credo" of Israel, the confession of the unity in Deuteronomy, he quotes, "Thou shalt love the Lord thy God with all thy heart"; while in the Levitical Law of Holiness he finds its human complement, "Thou shalt love thy neighbor as thyself." And this, he says, is the "law and the prophets."

The civil codes of the Hebrew people, which have been for the ages the bulwark of political and social justice, were wrought out under the influence of the Hebrew prophets.

5. *The prophets enforce social righteousness by religious sanction.* In their battle for social justice they had but one weapon; the sword of the prophets is the name and nature of Jehovah, the God of Israel. Jehovah, the Holy One of Israel, as Isaiah calls him, is a God of justice.

The ethical character of God was no discovery of theirs. This was already implicit in the covenant relation of Jehovah to his

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people. Besides this relation, involving mutual duties and obligations between Israel and her God, there was the warm personal conception of the kinsman, Comrade God, the Father who has chosen Israel to be his son, who is the husband even of the faithless spouse, who is the Shepherd carefully tending these sheep of his pasture and carrying the weak in his arms. This is the very summit of the Old Testament revelation—a God who is at the service of man.

A God of justice, a God of love—such is the twofold spiritual basis of social justice given us by the Hebrew prophets. Hebrew monotheism is wholly based upon this ethical conception of Deity. It was probably by reflection upon the righteousness of Jehovah that the conviction came of his universal sovereignty. Righteousness is no local attribute; it is one and the same everywhere. Through the vision of a righteous God, the earlier henotheism was transferred into spiritual monotheism. History has justified the claim of the prophets, and the Hebrew Jehovah has won acceptance as the only true God through this attribute of righteousness.

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This high vision of God involved the union in thought and practice of morals and religion. A God who is justice and love can be truly worshiped only by the doing of justice and by love to God and man. The prophets become the severest critics of unethical worship. Jehovah proclaims through Isaiah:

"Trample the courts of my temple no more, nor
bring me oblations;
Vain the sweet vapor of incense, to me it is hateful. . . .
Wash, make you clean, and no more let your sin
smite my vision." (Isa. 1. 12-26.)

And still more strongly does God speak through Amos:

"I hate, I loathe your feast days,
I will not smell the savor of your offerings. . . .
Let justice roll on like water,
And righteousness as a perennial stream."
(Amos. 5. 21-24.)

Again he says, "Seek ye Jehovah, and live," but almost immediately defines the method of seeking Jehovah, "Hate evil and love good, and in the gate set justice on her feet again" (Amos 5. 6, 15). And God speaking by Hosea says: "I will have loyal love, and not

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sacrifice; and the knowledge of God rather than burnt offerings" (Hos. 6. 6), while Micah in a classic passage gives the very heart of ethical piety:

"He hath shown thee, O man, what is good;
And what is Jehovah seeking from thee,
But to do justice and love mercy,
And humbly to walk with thy God?" (Mic. 6. 8.)

A just and loving God demands justice and love in his worshipers. The social doctrine of the prophets has its source in the heart of the Eternal.

6. *The prophets emphasize the need of social righteousness.* The stress of their moral teaching is always placed on social rather than individual relations. Their ethics are not the ethics of rights but of duties, the ethics of love and self-sacrifice. They view the nation as a moral personality, capable of national sins, and subject to a national doom. Their appeal is to the social consciousness, and the purpose of their message is to waken a social conscience. It is "Israel" that has sinned, "Jacob" that has erred, "Ephraim" and "Judah" that have forgotten Jehovah, and

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upon "Samaria" and "Jerusalem" shall fall the thunderbolts of divine displeasure.

Doubtless this notion of social solidarity had its roots in the old life of the clan, with its primitive ideas of kinship and blood-brotherhood. When the tribe disappears in the nation, the notion of solidarity becomes more highly moralized but is not lost. Indeed, a main problem of our modern life is to preserve, under the artificial forms of a contractual civilization, in some spiritualized form, the vital bonds of that primitive world in which status rather than contract ruled.

While personal vices are condemned and personal virtue exalted, the condemned vices are mainly those which have their root in the violation of social justice and the virtues are those which grow out of the maintenance of righteous relations.

With the dissolution of the national life at the time of the exile, the emphasis is apparently removed from the nation to the individual. But there is no real abandonment of the older standpoint. The notion of solidarity is not lost but transferred to the righteous remnant in which dead Israel finds a resur-

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rection. The notion of a saved residue, who shall escape the national doom, gives rise indeed to the doctrine of individual responsibility. The classic passages are Jer. 31. 29-34 and the entire eighteenth chapter of Ezekiel. Both these prophets condemn the use of the proverb, "The fathers eat sour grapes, and the children's teeth are set on edge," and assert instead the moral responsibility of the individual: "The soul that sins, it alone shall die." But it should carefully be noted that in the statement of this principle the emphasis is still placed on social duties. The individual shall live or die before Jehovah according as he has kept the social law of God. Thus Ezekiel: "If a man be righteous, doing justice and righteousness, . . . if he oppress no one, restore the pledge, commit no spoliation, give bread to the hungry and clothe the naked, lend not at interest nor take increase, withdraw his hand from iniquity, execute true justice between man and man, . . . he is righteous, he shall live, saith the Lord Jehovah" (Ezek. 18. 5-9). In other words, personal salvation is secured only by social self-realization.

The Social Message of the Prophets

Prophecy reaches its high-water mark in the Oracles of Consolation, found in Isaiah from the fortieth chapter to the end. The ethics of duty suddenly blossom into the ethics of love and self-sacrifice. The exile is seen as the very condition of a wider spiritual mission for Israel. Is Israel scattered? It is only that she may render a universal human service, that her God, who is himself an infinite missionary force, may be given to the nations. The climax is reached in the Songs of the Suffering Servant, in which the ideal of self-denying sacrifice for the common good vibrates between the redeemed community and the solitary sufferer in whose passion of self-denying pain the shadow of the cross falls backward upon the pages of prophecy.

This is the consummation of prophecy, the creation of redeemed society, every member of which shall realize his larger self in the loving service of all. It is equally far removed from the cast-iron formulas of a mechanical socialism, and the atomism of loveless individualism which seems to be the conquering creed of our own time. The social

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message of the prophets has meaning for the twentieth century.

7. *The prophets predict the triumph of social righteousness.* The predictive element in Hebrew prophecy grows naturally out of their social message to their own time. For their own age they have little hope. Israel is doomed, for Jehovah will vindicate justice even by the destruction of his own people. They seem to be profoundly pessimistic with regard to their own age. The sins of oppression and wrong cannot go unavenged. They sharply criticise the superficial optimism of official prophetism. Those jingo-prophets, as they may be called, were apologists of the existing order, defenders of vested interests, timeserving preachers of a fashionable and easy-going religion, and shameless praisers of their own times.

"The day of Jehovah," which the true prophets herald, is to be the vindication of their ministry. It will come both as doom and deliverance; evil will be ended and right rewarded. Out of a righteous remnant Jehovah will resurrect and recreate Israel.

One example out of the many may be cited.

The Social Message of the Prophets.

The prophets have not been greatly in love with city life, for in the city all social wrongs are intensified. Yet they dare to dream of a holy city whose very name shall be "Jehovah is there." "Behold I have founded in Zion a stone, a tried stone, a precious corner stone of sure foundation. . . . And I will set justice for a line, and righteousness for a plummet" (Isa. 28. 16, 17).

The Messianic reign is predicted as a triumph of social justice. The king had always been appealed to as the special protector of the poor, the champion of the masses against the aristocracy. Much more shall this be true of that ideal Prince whose coming is the crown of prophecy. "Behold, a king shall rule in righteousness, and princes shall rule in justice" (Isa. 32. 1). Of this king, bearing divine names, it is proclaimed:

"With righteousness will he judge the helpless,
With equity will he decree for the destitute in the
land,
And he will smite tyrants with the rod of his
mouth."
(Isa. 11. 4.)

Quite in the spirit of the prophets a psalmist sings:

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"He shall judge the afflicted of the people,
He shall save the children of the needy,
And shall crush the oppressor. . . .
He shall deliver the needy crying for help,
And the afflicted when he has no helper.
He shall have pity on the poor and needy;
And the souls of the needy shall he save.
Against fraud and wrong he shall champion their
life,
And precious shall their blood be in his eyes."

(Psa. 72. 4, 12ff.)

The prophets interpret history as a divine process whose consummation shall be a world "wherein dwelleth righteousness."

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CHAPTER II
THE SOCIAL MINISTRY OF JESUS

HARRIS FRANKLIN RALL
PRESIDENT OF
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The heart of his heart was religion. But no man shares his life with God whose religion does not flow out, naturally and without effort, into all relations of his life and reconstruct everything that it touches.—

Rauschenbusch.

He

Who made the poor man's lowly
Labor a service holy,
And sweat of work more sweet
Than incense at God's feet;
Whose memory, since he died,
The earth has sanctified—
Hath been the stay and hold
Of million lives untold,
And the world on its upward path
Hath led from crime and wrath;
Behold him now where he comes!
Not the Christ of our subtle creeds,
But the Lord of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken;
Yet of all of woman born
His is the scorn of scorn;
Before whose face do fly
Lies, and the love of a lie;
Who from the temple of God
And the sacred place of laws
Drives forth, with smiting rod,
The herds of ravening maws.

—*Richard Watson Gilder.*

CHAPTER II

THE SOCIAL MINISTRY OF JESUS

JESUS was not a teacher of economics or sociology. He was not a social reformer or social worker in the common sense of these terms. And yet the Gospels have been the *magna charta* of human liberty; and his ministry of word and deed and spirit has been the mightiest social force that the world has known. This influence has been mainly by indirection. To understand it we must study it in three aspects: the social service of the life, the social meaning of the teaching, the social influence of the spirit. Broad as this outline is, nothing less would be adequate.

I. THE SOCIAL SERVICE OF THE LIFE

No scene in the life of Jesus is more beautiful or more significant than where, at the beginning of his work, the young man stands up before his friends in the synagogue of his

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boyhood and makes his confession in the words of the prophet:

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the
poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

The Gospels are but a transcript of these words. What we see is not an ecclesiast organizing a church, not a theologian propounding a system, not a reformer proclaiming a new state. It is a lover of men serving those in need. No picture of the life of Jesus is complete apart from this company that thronged him. There were those deep in sin, harlots and the despised taxgatherers who were willing tools of a plundering government. There were the wretched poor and the long line of those in bodily misery, blind, lame, leprous, paralytic, epileptic, insane. And most of all were those with need of soul, for religion had come to demand leisure and wealth to fulfill its scrupulous legalism and the multi-

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tudes were unguided, untaught, "as sheep not having a shepherd."

If we look at the form of service that Jesus rendered we must put first that of teaching. We have made no mistake in emphasizing the teaching of Jesus, but we have often misinterpreted that teaching because we have failed to recognize it as a form of service. We have gone to him with our topics in theology and looked for systems and doctrines. His interest was in the man, not in a theme. He deals with the truth not as an end in itself, but as a means to life. To quicken this man, to rouse him from sloth or sin, to startle self-complacency and open the eyes of the fool, to smite the conscience, to comfort and pardon, to lift the soul to God, this was his aim. And so his teaching is not systematic but occasional and personal, sometimes paradoxical or even self-contradictory, but always the word for the hour and the man.

The other forms of his ministry were determined by the conditions about him. It is hard for us to comprehend the amount of physical misery prevalent at that time. Diseases of the sight and varied nervous affections were es-

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pecially prevalent. And for all this there was no provision in medical skill or public institution. Jesus was serving men, this was their need, and so he healed. The same conditions make medical missions a necessity to-day.

The exact form of his ministry here is secondary. It is more important for us to note the principles that lie back of it. And first among these is the meaning of service for his thought of life. The Pharisees were right in judging him by the company he kept. They were wrong in their conclusion. For them holiness was separation. For him it was love at work. He made religion and service inseparable. He did not exhaust religion in service. Religion was still the soul's fellowship with God. But the spirit of that fellowship was love, and service was its necessary expression.

For Jesus service was for its own sake. It was not done for the keeping of a commandment, for the practice of a virtue, for the winning of merit. Its end was just the helping of men. The church has been guilty of two violations of his principle. Medieval thought emphasized charity as a meritorious

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deed. How it affected the poor was not considered. It was not service, but a spiritualized selfishness. The other violation has come from the insistence upon the literal observance of single sayings of Jesus, like his "Give to him that asketh thee." This is merely a new legalism. The spirit of service asks, How can I help my brother? The spirit of legalism asks, What does the commandment require? That the gift may destroy a brother's self-respect, that the dime may end in the liquor dealer's drawer and only debauch a poor wretch the further, that does not move the legalist. For Jesus that was supreme.

In other ways, too, there is a strange modernness to his ministry. It was a ministry to all life. He viewed life as whole, as we are coming more and more to do. He marked off no religious from the secular. All that concerned man belonged to religion and service. All that was beneath the sky concerned his Father, without whom not a sparrow fell, who numbered men's hairs as well as heard their worship. Jesus did not feed men that he might afterward preach to them. He gave them bread of earth and bread of heaven alike.

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And he ministered to all alike. Modern charity has long since ceased to make division of worthy and unworthy. The unworthy simply represent a need that is more complex, that is moral as well as material. The need is present in both cases and that is decisive. So it was with him. He came to the lost sheep, to the sick that were in need of a physician.

And finally it was a personal ministry. It was this both as regards its end and its means. The ultimate end of his service was always the personal, the spiritual life of men. It was not enough for him to see men fed and content. He gave them bread, but he warned them against laboring for the meat that perished. He counted that man a fool for whom life was but a problem of crops and barns. The realm of the personal was his final interest. His great work was making men. That is why they called him not benefactor, but Master and Lord.

To this end he chose his means. They were not external but personal. No mere exercise of power could give to men this life. No increase of knowledge, no change of outward

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conditions could effect it. The heart of his great temptation experience is the rejection of external means for the establishment of his kingdom. He will not overawe or override. So reverent of the soul of man is he! And he knows the cost of all this. The personal can be achieved only by the personal. He must give life to bring forth life. And he gives it, in life and in death. Sympathy, pity, patience, unmeasured love, all the passion and power of his soul he brings to bear upon men, until at last he goes out bearing his cross. And we know what he wrought: the quickened conscience, the hatred of wrong and passion for righteousness, the spirit of humility and patience and peace, the spirit of goodwill and loving service, the high vision of God's kingdom, and an earnest devotion to its achievement.

II. THE SOCIAL MEANING OF THE TEACHING

What we are to consider here is not the teaching of Jesus upon social subjects, upon family and state and property and labor, but the social meaning of the great religious truths which he set forth. There is a wide

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difference between the two. Christianity is not a new legalism. It does indeed reveal truth and come with authority. But the truth it reveals is a life, and it works through the freedom of the life which it bestows. It brings no code of laws for individual, still less for society. Moreover, the problems of political and social science were as far removed from the thought of Jesus as Darwinian evolution or Kantian metaphysics. He had one interest, one might say he had but one. That was religion, the life of man with God. The social problems were not lacking. For his people especially it was a time of deep unrest, and they were ready to thrust the role of social deliverer upon him. He refused to be such a leader or even to pronounce upon such questions.

If, however, we leave our conventional social topics, and sit at his feet to learn instead of catechizing him, we shall come upon a marvelous fact. Other religions of that day were in the world and of the world, bound up with the life of society and state. But they were lacking in moral meaning and power. They had no commanding word to speak for the

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life of individual or state. Here was a teacher whose passion was God. His religion was not of this world. And yet his great unworldly truths look straight out upon duty and life. His great thoughts of God and man and religion are packed with social meaning. He took religion from altars and temples. He made it walk the common roads of service, planted it in forum and market place, and flung it into the deepest tides of human life. His words have been, indeed, a fire cast upon the earth. They have kindled in the hearts of men a holy enthusiasm for humanity and a passion for service. They have been a flame of destruction for ancient wrongs. They have been a beacon light for mankind as it has moved to higher levels.

We may well begin with that cycle of thought in which Jesus's message is most clearly and fully expressed, the teaching of God the Father and of men as sons and brothers. It is the doctrine of God which is determinative in every religion and fixes its message on every theme. When the gods are selfish and lustful and intriguing, then men will hate and war and deceive. If the gods

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are concerned alone about ritual and sacrifice, then religion will have little meaning for morality. If God be simply a judge, apportioning and weighing, then religion will be hard and calculating and external.

For Jesus he is first of all the God of righteousness. Jesus is in the succession of the prophets. The "do justly" stands first with him as with them. Such a God has only one concern, and that is righteous living. The gift at the altar means little. The brother who has been wronged means everything. There is no mere sentimentalism here. The note of authority is in his word, the authority of right and truth. He knows the fear of God, and warns alike fearful saints and insolent sinners of him who can cast both soul and body into hell. The thought of righteousness had become externalized in his day. He deepened it, spiritualized it, and laid hold for it upon the whole domain of life within and without. He did more. He made this righteousness a passion and an ideal.

Of this passion and this ideal we stand in need to-day. The church has been in danger of laying all its stress upon philanthropy,

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upon the merely corrective service of love. The prophets pleaded not simply for mercy but right. Jesus but carried their work farther. The service of righteousness means far more than that we should individually keep from wrong. It should be our ideal and our passion to see its rule in all the earth. Our need to-day is not more societies for relief, but more righteousness: righteousness in every place of power, incorporate in our institutions, regnant as law, giving to men not charity but a large Christian justice. We need to clear the road of robbers, not simply to play the Samaritan. It is not enough to build schools for the blind. We should be stamping out the social sin of the fathers which is the frequent cause of congenital blindness, and which is helping to fill our institutions for the epileptic and insane. It is not enough to care for the halt and maimed. We should see that corporations use safeguards against industrial accidents, and that compensation for the injured and insurance for the slain be ordered by just legislation. It is not enough to feed the hungry. What is back of this poverty? It may be intemperance. Perhaps child labor, work

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coming too soon, has cut off the power to toil at the other end of life. Perhaps the industry that had worn them out found it cheaper to "scrap" these human machines and secure younger laborers. Perhaps they are inefficient or defective because they had no fair start in life, were not born well or had no education that fitted them for the real world. Perhaps they have had no fair chance to toil and no fair share in its fruits. If so, then the need is not less of mercy but more of righteousness, in society, in industry, in education, in every place and part of life. The Father is a righteous God. Not temples, nor ritual, nor sacrifice are his chief pleasure, but righteousness in all the life and relations of his children.

This God is Father. That is the highest word which Jesus spoke concerning him. It is full of richest meaning for our personal faith, but has in it also a new ethic, a new politics, a new society. It gives us first of all a doctrine of man which is a revolution and a dynamic. Fatherhood means sonship. Man belongs to the eternal. He is above every measure of earthly values. "What shall it

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profit a man if he gain the whole world and lose his own life?" That was Jesus's assertion of the infinite value of man. He meant it for the here and now. He asserts it again in the woe that he pronounces on him that makes a little child to stumble. The word is not a special plea for childhood as sacred above other human life. It is the assertion of the sacredness of all life in the person of the least.

Democracy came with Jesus. It was not in Greece. Her noblest sage had no higher dream for his republic than a mass of lives enslaved and toiling to support his society of free and noble men. There was a glorification of man but not of humanity. It was not wholly different in Judaism. There was the line that separated the chosen people from others. Within the nation slavery was recognized, though it played no large part. And if there was no aristocracy of birth or place, there came at last to be one of religion, the men who had wealth and leisure to study the law and keep it.

All these things disappear with Jesus. He sees all men in the presence of God. What are our little distinctions of class and place

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before him? What can earth give that will lift a man up before God? But Jesus does not make men one by leveling down. It is rather by lifting all up. It is a democracy of grace. God lifts men up to him and makes them his sons. He knows not king or subject, rich or poor, mighty or humble. All are but children of need and sin lifted by his grace to fellowship with him. Paul saw the meaning of this new democracy when he declared in the face of a world rent by prejudice and divided by ancient convention, "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman."

Here is a purely religious doctrine, but who can measure its social consequences? It has meant more for the world than endless discourses on slavery and the rights of man. Had Jesus given himself to these, his life would have been a ripple on the tide of human affairs. He would have been simply a political episode. Instead, his teaching has been a leaven, working silently but by the power of life, and permeating the whole mass. Whatever the few noble minds of antiquity

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may have said about humanity in the abstract, large classes of people in Jesus's day were wanting those rights which for our thought not even the poorest, the meanest, the alien, or the very criminal can wholly forfeit. The slave was a chattel, and even his life might be taken. Woman gained her freedom with the Greeks at the cost of her purity. Before the law, she was no person, only a part of husband or father or elder brother. The child was in similar case. Sparta was not alone in giving parents the right to cast forth undesirable children to perish, nor was Rome alone in giving the father the right to expel his son or sell him. Humane feeling and natural affection were not, of course, wanting, but this was the philosophy of paganism as expressed in its institutions.

The death knell of those institutions was sounded when manhood became sacred not for the few by their achievement, but inherently and in every member. The leaven worked silently but none the less surely. The letter to Philemon gives a notable illustration. Paul has found a runaway slave in Rome and won him for Christ. He sends him home with

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this letter to his master, also a Christian. The charm of this letter, with its tact, its courtesy, its playful humor, must not hide from us its deeper meaning. The slave, indeed, goes to his master. There is no formal declaration against the great social institution. But he goes home as a Christian, a brother, a man. The forces are already at work that were to make slavery at length an impossibility in any land. In the same city where Paul wrote and very near this time, a slave had killed his Roman master. In strict accordance with the law, the whole body of fellow slaves, men, women, and children, innocent of all complicity, were executed with the murderer. That was the old order, here the beginning of the new.

What this ideal has wrought for woman and childhood cannot here be pointed out. It is of more interest to note what is happening to-day. There are many who are asserting to-day that liberty is a mere phrase, that equality before the law is an empty word for those who want the chance to work and live. He who will take his steps by centuries may easily note how great the advance has been.

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But is not this the greatest element in that progress, that we have been brought to know the ideal by which the present with all its progress still stands condemned? There is no social problem where Christianity has not gone. That problem, as men are seeing it more and more, springs from this very ideal of Jesus. There is nothing sacred in the world but manhood. Nothing in this world has absolute value or absolute rights except manhood. Position, power, possession, every form of privilege must yield to that final right. And that right is not conditioned by the incident of race or class, of sex or age, of wealth or wit. It belongs to the child and the woman, the slum dweller and the sweated worker, the man who bears a number and gets an envelope as well as the man behind the president's desk.

Back of the great political and social movements of the day lies this question, though it may not be discerned by all with equal clearness: How shall manhood secure its rights against every form of vested privilege? Around this have centered the conflicts of German politics for forty years. Whether

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wrongly or rightly, it has given to socialism its remarkable strength. It has just dissolved one Parliament in England and convened another. Our strife about tariff and corporation control and conservation, our plea for health bureau and children's bureau, our crusade against child labor and tenement house evils, all have the same meaning. Our supreme interest can no longer be protection of property or promotion of industry. It must be manhood. The interest of humanity is the final right. And the foundation of it all is in the words of Jesus: "Our Father"; "All ye are brethren"; "Whosoever shall cause one of these little ones to stumble, it were better for him if a great millstone were hanged about his neck"; "What doth it profit a man, to gain the whole world, and forfeit his life?"

But Fatherhood means not only the sacredness of man as son, but the obligation of men as brothers. God is Father of all men; men are to become his sons by sharing his spirit. This is God's gift, a life to which he lifts them. But it is also man's task, a life which they must live. And this life of sonship men live out by being brothers. "Love your ene-

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mies; that ye may be sons of your Father which is in heaven." Here then, more closely defined, is that righteousness which Jesus finds at the heart of religion. Sonship is being like God. But God's spirit is grace and mercy. To be like him is to practice that spirit toward men.

So spiritual a religion as this had never before been conceived. The incidents of sacred times and places and persons are all unmentioned; the externals of ritual and form and institution are wanting. And yet, though lifted to so high a plane, it rests firm upon the earth of common life and duty. It is charged full with meaning for our common affairs. It magnifies every social relation. You and I cannot achieve alone. Jesus views humanity as one. That is not new. We know already that we are one industrially, politically. But we know, too, that such union may mean no more than that of the Kilkenny cats. That is what the union, in fact, has often meant. Jesus shows that this union means brotherhood, and he gives men the spirit which transforms the natural fact into a spiritual privilege, our highest possession.

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But Jesus goes farther. For this society he supplies the spiritual power. The great socializing power is love. It is fundamental for the family, the first social institution. It is needful for every social institution and relation. It is this quality of love that Jesus makes central for all life. He lifted the word from earthly passion to the plane of moral principle. He made it a moral force. He delivered it from the limitations of individual preference or special relation. He made it broad as God's love, for the children were to be like the Father. He became the creative source of this spirit, and so the great socializer of the world. Wherever that spirit has gone, it has drawn men together; in smaller circles like that of the twelve, in widening spheres with the growth of the church, and far beyond this, for it counts every man as neighbor who is in need, and all men as brothers of the kingdom who labor in the same spirit.

The clearest expression of that love is in the idea of service. We have spoken of the sacredness of humanity and the rights of the least and the lowest. But how shall this be achieved? An equality before the law will

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never accomplish it. The weak, the dependent, the defective, need more than law; they need service. And even when these are lifted up, if the day shall ever come when these classes shall be no more, the service will still be needed. No society without love! No society without mutual help! This spirit has made the progress of the past. Men have gone from the camp of the "haves" to march in the ranks of the "have-nots," often to be their leaders. The need will still be there when the "haves" and "have-nots" are merged in a better whole. Whatever the future order will be, the noblest scheme will ask the most of men. The spirit of love and service, the men who live for their neighbor and for the whole, will be as needful as now. And that spirit is sonship.

There is another form under which the teaching of Jesus may be considered, his proclamation of the kingdom of God. It was the great hope upon which Judaism had centered its expectation, that some time the power of Jehovah should overthrow every other rule and he should reign alone in all the earth. Jesus proclaimed the fulfillment of that hope:

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"The kingdom of God is at hand." But he transformed the hope by his thought of the King. They thought of external power and of their nation's triumph. The rule of Jesus's King meant simply righteousness. Wherever evil of any kind was being vanquished, wherever simple hearts were doing his will, there his kingdom was coming. What made Jesus's kingdom so different was simply that the King was this holy, merciful Father God of whom we have been speaking.

But while there is nothing here that is not really given elsewhere in Jesus's teaching, there are a suggestion and an emphasis that we need.

It means first of all a corporate salvation. It was a world that Jesus came to save, not a few individuals. He never suggests any lesser goal than this, that the whole world is to be the kingdom of God. That was part of his monotheism, part of the faith of his fathers. It has been rightly said that Jesus discovered the individual. But he never dropped to mere individualism. He took twelve men and gave himself to them. But it was not for their sake simply. It was that

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through them in ever-widening circles of influence and power a world at last might be reached. And while the rule and the blessing might come in the single heart, the kingdom meant a world reign. Even for the individual, to be saved meant being saved together. The full life of each could come only with the life of the whole.

It means a comprehensive religion, a religion of inclusion. Kingdom means kingship, rule. God's power is limited by powers of evil. It is not to remain so. All power is to yield to him. There is to be at last but one rule on earth. That is the kingdom. That is the great hope of men. That is his gospel, "good news." Jesus has no less end, sets for us no less task. We have been dealing with a much smaller matter than this, which we have called religion. We have called it spiritual and fenced it off from common life. We have made it individual and excluded those great interests in which men are joined together, the social, the industrial, the political. Jesus lays claim to all of this. The King is to be shut out from no place and no power. He is to reign in the hours of toil

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as well as in the moments of prayer. His will is to be done in Washington and Wall Street as well as at his altars.

To-day this accent is especially needed. Our life is social as it has never been before. More and more the activities and important interests of life are being drawn into the sphere of society and state and organized industry. Here are the thrones of power to-day. Those powers must be Christianized, the thrones must be given to the King. To preach a gospel less than that is to be false to our Lord and to fall from the faith in one God. His vision of the kingdom must grow upon us. It is greater than church and greater than state, though it makes of each of these a sacred agency. It saves us from ecclesiasticism, the worship of the church as an end, which has been so great a hindrance to the kingdom. It joins again religion and righteousness, as Jesus joined them. It gives us the word for life as it is to-day, a word of power with which to meet the evils that the religion of individualism cannot master. To maker of laws and captain of industry we speak its demand, that here and everywhere the last

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right is the will of our King. Only as the church sees and fronts this larger task will her rightful leadership be maintained.

And, finally, here is the note of authority that we need. It is not external authority. There is nothing to violate the freedom of faith which the Reformation won once for all. It is the authority of righteousness commanding conscience. But it is authority, and authority we need. We need it for individual religion that it may be delivered from softness and sentimentality and moral impotence. We need it for society and state if society is to last at all. And the increase of crime, the careful, legal lawlessness of corporate wealth, the growing irreverence and disregard for authority, all point to the need. We must proclaim the kingship of God.

III. THE SOCIAL INFLUENCE OF THE SPIRIT

The full measure of the social service that Jesus rendered transcends his earthly life and teaching. There has been a new spirit in the world molding ideals, informing heart and conscience, making men. It is the spirit of Jesus. In works like those of Richard S.

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Storrs and Charles Loring Brace and James S. Dennis, some of the deeds of this spirit have been recorded. There is but room here to chronicle the fact. The greatest fruit of the ministry is to be seen not in any one movement or institution, but in men, socialized men, instruments of past progress and promise of the final kingdom.

The world is moving to-day toward a new democracy, not political alone but industrial and social. If it shall come, this spirit of Jesus must lead us. He must give the true foundation for government, which shall make God and his righteousness the seat of authority, and the task of the majority not to make right but to find that right and express it. He must give a new basis for its democracy. It will not be in doctrinaire sayings about all men being created free and equal. Freedom is an achievement. Bald equality can never go with individuality. The truer foundation will be in his conception of man. Men are not equal, but all are of God and all belong to him. The poorest is beyond the measure of material values. Each is sacred simply as man. He must give to society its aim and spirit, not

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simply to give to men a bare equality before the law, the equality of outward condition under which the weak go to the wall; but to all, and to the weakest and poorest, the largest possible opportunity and share of life. And to the new men, in whom alone this new democracy can exist, he must give the spirit of love and service and brotherhood. For the body of the new order, with its just laws and wise institutions, he shall be the spirit that shall give the life, from which all the body fitly framed and knit together maketh the increase unto the building up of itself in love.

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CHAPTER III
THE SOCIAL ACTIVITIES OF
JOHN WESLEY

CHARLES J. LITTLE
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Great men are the landmarks of humanity; they measure its course along its path and point out the path of the future—alike historians and prophets.—*Mazzini.*

Not like the men of the crowd
Who all around me to-day
Bluster or cringe, and make life
Hideous and arid and vile;
But souls tempered with fire,
Fervent, heroic, and good,
Helpers and friends of mankind.
—*Matthew Arnold.*

CHAPTER III

THE SOCIAL ACTIVITIES OF JOHN WESLEY

“**M**R. JOHN WESLEY was always the chief manager, for which he was very fit; for he not only had more learning and experience than the rest, but he was blessed with such activity as to be always gaining ground, and such steadiness that he lost none. What proposals he made to any were sure to charm them, because they saw him always the same. Though he had naturally a very clear apprehension, yet his exact prudence depended more on humanity and singleness of heart.” Such is Gambold’s description of the curator of the Holy Club of Oxford University in 1730, and it was true for each of Wesley’s sixty-one remaining years. He was always gaining and never losing ground. The restless activity that Gambold noted, and that Samuel Johnson complained of, might have been displayed in other ways, but “his humanity and singleness of heart” directed it immediately to works of

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mercy, to the transformation of a reading club into an organization of brotherly kindness. "Abridging myself of all superfluities, and of many that are called necessities of life"—so he described his own contribution to charity, which rose from two to ninety-two pounds in four years; while similar self-denial enabled the club to release prisoners confined for debt, to help the deserving poor with money and medicine, to maintain children at school and protect them against the winter's cold with better garments, even though to accomplish these things they must sell the pictures that adorned the walls of their rooms.

Now, "the strange warming of the heart" which transfigured the servant into a son of God, while it marked John Wesley's conquest of a larger ground, lost him not a foot of his former territory. Great revivalist though he was, yet he remained throughout his entire career the social reformer; keenly alive to human misery, whether caused by disease or poverty or sin, by bad laws or the lack of good ones, by the inhumanity of man to man, that fruitful source of cruelty, by the brutish

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ignorance of the masses or the pretentious ignorance of the classes.

England at the beginning of the twentieth century ferments with discontent; in the middle of the eighteenth century it was irreligious, immoral, profligate in the upper classes and brutal in the lower. "Purity and fidelity to the marriage vow were sneered out of fashion; and Lord Chesterfield in his letters to his son instructs him in the art of seduction as a part of a polite education. At the other end of the social scale lay the masses of the poor. They were ignorant and brutal to a degree which it is hard to conceive, for the vast increase of population which followed on the growth of towns and the development of manufactures had been met by no effort for their religious or educational improvement. Not a new parish had been created. Schools there were none, save the grammar schools of Edward and Elizabeth. The rural peasantry, who were fast being reduced to pauperism by the abuse of the poor-laws, were left without moral or religious training of any sort. Within the towns things were worse. There was no effective police; and in great outbreaks

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the mob of London or Birmingham burned houses, flung open prisons, and sacked and pillaged at their will. The criminal class gathered boldness and numbers in the face of ruthless laws which only testified to the terror of society—laws which made it a capital crime to cut down a cherry tree, and which strung up twenty young thieves of a morning in front of Newgate; while the introduction of gin gave a new impetus to drunkenness. In the streets of London, gin shops invited every passer-by to get drunk for a penny or dead drunk for twopence.”¹

But to discover, to disclose, to denounce the causes of misery were to Wesley mere preliminaries. The experimental method was in his blood and brain. He hated platitudes. He delighted in particulars. He preached not against sin, but against sins. He preached Christian perfection, but love to one's neighbor as one of its two essentials. And this love must make of every perfect Christian a good Samaritan. He saw in John Fletcher, the self-denying vicar of Madeley, the true type of holiness, and looked with undisguised sus-

¹Green's *Short History of the English People*, p. 707.

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picion and dislike upon faith without works. Indeed, as the record shows, the controversy that rent the societies in 1744 originated in too much leaning toward this fruitless, inefficient kind of belief. The Christian (so thought Wesley) must, like his Master, go about doing good; his faith must be visible, and not merely audible. Wesley's philanthropy at Oxford began with sympathy for prisoners. This never waned. One of his finest letters is a protest against conditions at Newgate; another is the letter published in Lloyd's Evening Post in behalf of the poorly clad French prisoners near Bristol. Ready with his purse and ready with his pen, eager to bring instant relief, but just as eager for permanent improvement, he must be associated with John Howard and Elizabeth Fry not merely for his personal kindness to prisoners, but for his revolt against the filthy jails and murderous penal methods of his age and country.

Of Wesley's political writings much might be said. They are mentioned here chiefly because they show that the range of his activity included all the stirring questions of his

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time. He erred in many instances and provoked much trouble; but in more instances he was clearly right, even though he stood often quite alone. The important thing is his example. He would not keep silence when the fire burned within him. Exhortation "to preach religion and to leave politics alone" had no meaning for him when politics involved such questions as slavery and war, the regulation of industry, the education of the young, and the care of the poor, the abolition of disease, and the prevention and cure of crime. Mrs. Browning's "Cry of the Children" is a thrilling poem, but it is soothing music compared with the sobs and groans that issued from the reports of the factory and mine inspectors of England prior to the great industrial legislation which these reports compelled. The mines and factories were just becoming important in Wesley's day. The need of statutes for their regulation he was among the first to perceive. So that we may affirm with confidence that Leonard Horner and Lord Shaftesbury would have found no more determined supporter than John Wesley in their long and difficult battle for humane and

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decent legislation had he been their contemporary. Witness the last letter of his life, the letter to William Wilberforce, in which he tells him to "go on, in the name of God and in the power of his might, till even American slavery, the vilest that ever saw the sun, shall vanish away before it." "The noblest result of the religious revival"—so writes John Richard Green—"was the steady attempt that has never ceased from that day to this to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. It was not till the Wesleyan movement had done its work that the philanthropic movement began."

But these words are misread unless associated with Wesley's practical activities, which were the beginnings of the "steady attempt" above described. To remedy the guilt, not to denounce it merely or to wash it away with tears, informed the Methodist societies and inspired their General Rules.

Sin and guilt enfeeble the will and shatter the nerves; while poverty and suffering remain even after the conscience is purged and the mind is changed. John Wesley's activity

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for the poor never abated; it became more intense and more ingenious under the teaching of experience. Admiring astonishment seizes us when we read that he never gave away less than a thousand pounds a year. But to give when he had the money was for him an easy matter, while collecting it from others required more effort and more time. This he did personally and through his classes, distributing the entire income of the London societies among the needy. Yet he was too wise to encourage mendicancy. The society room at the Foundry was turned into a place for carding and spinning cotton. "He wished to employ all the women who were out of work in knitting," for which they were paid the ordinary price. And to their earnings he added what was necessary to keep them above want. As early as 1743 London was mapped out into twenty-three districts, for each of which two volunteer visitors were appointed, whose duty it was to find and to succor the sick and the poor. Another of his devices was a lending stock, to save his people from the pawnbroker and the usurer. Small as was the capital raised, the loans, in weekly install-

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ments repayable within three months, were helpful to many tradesmen in temporary need. Lackington, afterward the wealthy bookseller of the Methodists, borrowed from this fund in his "day of small things."

In the year that Wesley established the lending stock he began his dispensaries. One of the vilest caricatures of the Temple of Imposture represents him as a quack treating diseases, and distributing his little book called *Primitive Physic*. Yet he was one of the first to perceive the medical value of electricity, and gave an hour of each day to those who desired "to try the virtue of this surprising medicine." He anticipated our modern outdoor treatment for consumption, of which he expected at one time himself to die. But the Temple of Imposture gives no note of the fact that a medical man was employed to prescribe and provide medicines for proper applicants, and that in his first dispensary he employed an apothecary and an experienced surgeon. Of course, "these attempts to remedy physical suffering" provoked derision and resistance. Then as now, professional prejudice, not to speak of professional cupid-

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ity, objected to this "coddling of the poorer classes." Creators are few but critics appear in legions. Occasionally, busy as he was, Wesley turned upon his assailants, as in a preface to his *Primitive Physic*, an exceedingly fine specimen of his direct and racy style. Wesley was the schoolmaster as well as the physician of his people. His societies were intended for instruction in righteousness; so were his many and various publications. He made abridgments of Milton and Bunyan, he published a collection of sacred and moral poems, he wrote brief but valuable histories; his *Christian Library* was the forerunner of the numerous cheap publications of good literature which bring the wisdom of the ages to the poor man's door. If it be objected, as it was in his own day, that this was done for profit, the answer is twofold. Upon many of these publications one may read the device, "Not to be sold, but given away"; and, secondly, when the books were not given away, the profits were. If it be objected, as it has been sometimes, that Wesley's philanthropy ranged exclusively within his societies, the answer is again a twofold one. His so-

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cieties embraced all who were willing to keep his rules; they did not constitute a sect during his lifetime; if the Church of England had been wise they would not constitute one now. But even more important is the fact that in spite of Wesley's generosity and that of his friends he despaired often of taking care of his own poor. More than once he was driven to agonizing prayer by a distress that only the interposition of God could relieve. His publications were intended for adults chiefly, but the children were continually in his thoughts, and for these he established schools. The Orphan House at Newcastle had a blessed history. Its school, under the care of a master and mistress, provided for forty poor children. One of the first Sunday schools in the North, with a thousand scholars, met there. It had its Bible Society before the British and Foreign Society was founded. In its choir, the sons of Mr. Scott, afterward the celebrated Lord Eldon, and Lord Stowell were sometimes seen. Kingswood School, where Adam Clarke received the beginnings of his education, gave Mr. Wesley great concern. He drew up a surprising ac-

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count of his discouragements and difficulties with maids, masters, and children, ending with the cheerful belief that "all in the house are at length of one mind and expecting God to bless the school in the latter end more than in the beginning." Out of these foundations, some of blessed memory like that of Newcastle, others of trying experience like that of Kingswood, grew the Wesleyan education system, which has borne such marvelous fruits, profoundly influencing so many British homes, and through them the social life of the British empire.

The historian Green has, in the passage already quoted, traced the great philanthropic movement in the nineteenth century to the Wesleyan revival, a striking contrast with the condemnation of it by Sydney Smith in the Edinburgh Review. Wesley, with the caustic humor so natural to him, once wrote that he was excluded from Bedlam lest he make people crazy and from Newgate prison lest he make them wicked. But, careless as he was of hostile opinion, he would rejoice certainly in these appreciations of the ceaseless activity in which he was always gaining and never

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losing ground. But it is not too much to say that he would rejoice even more in the knowledge that the two greatest of his disciples, Adam Clarke and Hugh Price Hughes, inherited this breadth of sympathy and this ceaseless philanthropic activity. Clarke, the great Oriental scholar, the profound theologian and fearless commentator, was unwearied in his attempts "to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor." He, like Wesley, has suffered from the ignorance of his eulogists, so that the large-hearted worker for social betterment is known, if known at all, by the commentaries, which, splendid as they were in the day of their appearance, have been eclipsed by recent research.

The shadow of Hugh Price Hughes and the echoes of his powerful voice are, we hope, an abiding power in English and American Methodism, a power, like that of Clarke and Wesley, to which the apostles of social service may repair for renewed strength when the days seem very evil and the ark of God in hostile or in cowardly or inert hands. It was

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Wesley's boast that he was a restorer of primitive Christianity, and the more we know of either, the truer seems his boast. Indeed, the innermost core of Christianity, the red-ripe heart of it, is brotherly kindness, a kindness confined to no race and to no creed, but which, like the love of God, embraces enemies and friends, and shines in mercy upon the evil and the good. Every departure from this comprehensive love, every failure to cherish and increase it, to give it blessed concrete reality in beneficent laws, in social betterments, in helpful ministries to the lower and higher needs of men, causes the Church to wither at its roots, exposing it to the displeasure of God and the hatred of the common people; while every revival of efficient brotherly kindness bears witness of that love of God which is never more attractive than when shed abroad in and from the hearts of his children.

If, however, Wesley could render so much social service under circumstances so trying, what ought his disciples to accomplish in the days when they number a great multitude and count their gold by millions? In America especially the social problem has developed

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with amazing suddenness and in startling complexity. If Wesley scorned to solve it in the England of his day by such platitudes as, "The simple gospel is all that the people need," it is mere sloth on our part to be repeating the chatter that he derided. He combined the finest qualities of the great preacher with the ceaseless efficiency of the practical philanthropist; and it is indolent mockery of the real Wesley to worship the revivalist and to deny the friend of the prisoner and the helper of the poor; to praise his linguistic powers, yet to forget that every modern language acquired by him was acquired to help him reach the hearts and minds of those that spoke a different tongue. Our polyglot task is compared with his indeed greater and more difficult. But, alas! with us both flesh and spirit are weak. With him the spirit was always willing, the mind always alert, the body always active, so that he did always what he could. If we cannot any longer use all his methods, we might at any rate follow his example, facing our colossal enterprises with his trust in God and his love for human kind, with his free spirit and his practical sense, while em-

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ploying to the utmost our ampler knowledge and our larger means. The time has come for us to lay aside delusions and to measure the size, the difficulties, and the complex character of our job; to measure, too, our paltry revenues and to multiply them to the utmost possible extent; to invent the best possible methods, counting nothing and nobody common or unclean; to join hands, as Wesley wrote, with God and man to help the poor to live; to do justice and to love mercy, causing others to do the same.

Nor must we wait, any more than Wesley did, for an enthusiasm that thrills thousands. This waiting for and worship of numbers is a dangerous idolatry of our time. It is still true as in the days of Paul that God chooses the weak things of this world to confound the mighty; it is still true that, filled with divine power, one can chase a thousand and two put ten thousand to flight. It is for those, however small their number, to whom God gives the vision of his going forth to save the poor—it is for them to plan and work for his coming, knowing, as did the prophet, that the just must live by their faith, and that the vision, though

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it tarry, is for an appointed time; that it will
not tarry, that it will surely come.

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CHAPTER IV
THE INDUSTRIAL REVOLUTION

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It was therefore no ordinary event in the social development of England when Evangelical principles raised up, not a clergy only, but a strong and influential laity who eagerly sought to understand and reach the life that was about them.—*Thomas C. Hall.*

The Bible has been the Magna Charta of the poor and the oppressed.—*T. H. Huxley.*

CHAPTER IV

THE INDUSTRIAL REVOLUTION

THE majority of men take the keenest interest in pictorial panoramas of the past—in knights and castles, kings and courts, battlefields and pageants—in what has been called the “drum and trumpet” side of human history. To the reflective, however, these vivid things are only spectacular effects of deep underlying causes. Society is so profoundly influenced by the ways in which men make their living that methods of hunting, herding, tillage, manufacture, and trade must throw much light on customs and beliefs concerning property, marriage, morality, politics, art, education—even religion.

It is not possible, then, to understand the problems of the United States apart from a general knowledge of the industry and trade which mold the country's life. It is equally true that the recent history of other nations in which the same causes have been at work will afford means of comparison. England,

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Germany, and France furnish illustrations which in less striking form are displayed by all peoples usually called progressive. Despite many differences of environment, race, and customs, all have this in common: in varying degrees they have changed their form of industry from the household to the factory type, they have organized transportation and trade, and at the same time they have seen their people drawn irresistibly into large towns and great cities. These fateful changes, which began in the eighteenth century, are marching on steadily to-day and are known as "the Industrial Revolution." This movement has not been spectacular; it has been for the most part unforeseen, unplanned, and only slightly guided by human reason; it has radically changed the conditions of life, has redistributed populations, drawn all mankind together, and raised problems many and complex. Nor is the end in sight, for almost day by day new possibilities appear, further steps are taken, and still other perplexities arise. The family, the state, science, education, morality, and religion are often baffled in trying to maintain vital and fruitful relations with

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the new order of things. It is worth while to try to see this Industrial Revolution in its larger outlines, and to put in relation to it the so-called problems of the day.

After the downfall of the Roman empire, Europe groped long and painfully toward a new social order. The feudal system was made up of small and almost independent units, the strong men in their castles surrounded by retainers and serfs. Through the centuries these smaller groups were consolidated into larger areas under leaders who won wider authority. It was in France that a national unity was first attained through a crafty and ambitious monarchy. Britain at the same time was gaining national solidarity. Spain too, thanks largely to the struggle with the Moors, had found herself as a people. At the beginning of the eighteenth century these nations were the largest political groups of western Europe. Germany was a mass of minor kingdoms, petty principalities, and free cities; Italy merely a geographical collection of small and jealous states. International diplomacy was full of treachery and deceit. Trade relations were few and precarious.

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Each nation hoarded coin for its "war chest" and its home uses. Hence every device was employed to secure a favorable "balance of trade"; that is, each nation in its commerce with every other tried to make exports exceed imports, so that a balance would be payable in coin. To accomplish this, all kinds of bounties and duties were employed. These measures encouraged smuggling more than they fostered legitimate trade. Moreover, the risks of sea voyages and the dangers from robbers on land discouraged commerce, which was further embarrassed by the lack of proper banking facilities and bills of exchange. To send coin in payment added greatly to expenses and dangers against which there were no adequate means of insurance. Thus trade between nations was limited to articles of great value in proportion to bulk, largely luxuries of dress, ornament, and the table.

What was true of Europe as a whole was true of each nation within its own boundaries. England, for example, was divided into a large number of localities each with its own market-town into which the products and wares of the vicinity were brought to be ex-

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changed. These market-towns were only infrequently in communication. The highways were mere trails, often impassable in bad weather. At long intervals wool merchants with pack horses made rounds to buy wool for the London market; traveling venders of luxuries and small wares also plied their trade. Then, too, district fairs were held to which townfolk and peasants from a large countryside would resort. Thus England, in spite of some slight specialization of industry due to local causes, was made up of almost isolated, self-sufficing areas which produced and exchanged their own goods. To this day the mountaineers of eastern Kentucky represent admirably this stage of development. In the Kentucky mountains the narrow valley—indeed, the farm itself—is the economic unit. The timber lot supplies the logs for the cabin and the fuel for the hearth; the geese furnish feathers for the beds; the sheep, wool for the spinning wheel and the loom. Corn, potatoes, syrup, eggs, chickens, and bacon—the staple foods—are local products. The fat pine knots give light; the barks and berries yield dyes for the yarns or the finished “linsey.” This is

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the domestic or household system of combining agriculture and manufactures in independent groups, each family producing practically all the food and goods it needs, and hence relying only slightly upon exchange of commodities or of services with other households or individuals. Yet even in the Kentucky mountains—the railways and mines have been changing conditions rapidly of late—there is resort to the distant crossroads store to exchange furs of small animals, eggs, surplus corn, yarn, cloth, and feathers for coffee, salt, dyes, tinware, oil, “store” clothes, to say nothing of a few luxuries, candy, manufactured tobacco, cane sugar, etc. The store represents, however feebly, the vast factory and market system of the nation and the world. A mountaineer in homespun standing at the counter of a country store as he buys a dollar watch or a pair of overalls offers a dramatic scene to one whose imagination can supply the full meaning of the picture. The steps by which this domestic type has yielded to the factory, the railway, and the steamship afford the clue to the Industrial Revolution.

A typical case of change from household to

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shop production is afforded by the textile industry. During the first half of the eighteenth century in the middle shires of England one found carding, spinning, weaving, fulling, and dyeing carried on in cottages scattered throughout the countryside. Almost every family combined farming with one or more of these textile arts. Even at this stage signs of division of labor had made their appearance. Some people gave themselves almost wholly to spinning, others were weavers, still others washed and bleached and dyed the woven fabrics. Under this household system each family turned its attention, now to its small fields and garden, now to its spinning wheels and looms. The workers usually rented their cottages from the landowners, but owned the implements and materials, the spinning wheels, the looms, the wool and yarn and woven fabric. So at the outset the workers controlled the workplace, owned the raw materials, the tools, the finished product, supplied the labor, organized and directed the whole process. In short, the cottage worker was at once capitalist, employer, and manual laborer—free from the

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control of anyone so long as he could satisfy his landlord and sell the product of wheel or loom.

But the very independence of the household was a source of weakness and inefficiency. The different processes of what was really a single kind of manufacture were often widely scattered throughout a whole district. Frequently carders and spinners could not get wool and weavers sought in vain for yarn. It was no uncommon thing for men to waste much time and strength in trudging about the country seeking either a market for their wares or raw materials for their handicrafts. Here was what is called "a business opening." Gradually men of foresight and energy took advantage of the opportunity. These pioneers, who came to be known as factors and middlemen, made it their business to connect the scattered household processes. These factors would carry wool to the spinners, yarn to the weavers, and cloth to the dyers. For the service rendered there would be a profit of sale or exchange. It was not long before these middlemen, instead of selling materials to the workers, advanced the raw materials on lucra-

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tive terms. In this way one element of the industry passed into the hands of the middlemen. Next, these same alert people secured improved wheels and looms which on certain terms they loaned to the workers. These devices increased the productiveness of labor, but the larger share of the surplus went to the owners of the new machines. Thus another important part of the process passed into the possession of the organizers. Finally new and still more effective machines were invented, but they were too cumbersome to be run by human force. It became necessary, therefore, to place these ponderous things within reach of water power. Slowly the workers were led to abandon their cottages and to settle by the mills, where their labor was exchanged for a fixed payment or wage. The factory had been established. The contrast between household industry and the factory system is clear. The working place, the machines, the power, the control, the raw materials, the finished product had all been transferred almost imperceptibly to the ownership of the factors or middlemen.

In the latter part of the eighteenth century

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a series of striking inventions and improvements in spinning and weaving machinery, together with the application of steam to these, gave an enormous impetus to the concentration of the textile industry in factory centers. These improvements followed each other rapidly, decade after decade. In 1793 Eli Whitney's cotton gin brought cotton into competition with wool. Other processes, notably the iron industry, were subject to a similar, though, of course, in many respects a different, transformation. The application of steam to transportation on land and sea distributed the factory products to a wide market. Demands in distant places could now be supplied from great manufacturing centers. The efficiency of human labor was marvelously multiplied. Production on a large scale became immensely profitable. The factory system caused a rapid redistribution of population. Cities grew as industrial centers or as places of commercial exchanges, or from both of these causes. England led in this movement and until within recent decades outstripped all other nations in industry, transportation, and commerce.

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Up to 1840 the United States had not entered upon a really industrial career. The nation was still overwhelmingly an agricultural country with a developing commerce and an encouraging beginning of manufactures, notably in New England. The South, under a one-crop plantation system, operated by slave labor, had almost no trace of manufactures. In the country as a whole there were few large cities, and these were in the North. This state of affairs was not radically modified until the Civil War, which gave an enormous impetus to industry. After 1865 the development of the factory system and of transportation in the United States was little short of marvelous. The first effect of this expansion in industry and commerce was to create large numbers of manufacturing and trading and transportation firms and companies. Then followed a period of unrestricted competition—localized rather than national, wasteful but hardly suicidal. To save themselves from the results of this rivalry certain enterprises, factories, railways, service companies, began to combine. Corporations of greater magnitude began to replace the smaller, competing units.

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Then followed a period of "cut-throat" competition. As a result of this there began in the late 90's the next stage, namely, the consolidation of these large corporations into still greater combinations, holding companies, and mergers of many kinds. The so-called trust of to-day is but one of the later stages of that process of organization which began when the middlemen started their rounds among the weavers and spinners of rural England.

The Industrial Revolution has produced in the United States the same effects which are to be found in Western Europe. To be sure, the vast territory of the United States, the pioneer conditions which have prevailed over so large a part of it, the mingling of races, all have affected the course of these economic changes, but the fundamental influences have been the same here as elsewhere. Thus cities have grown rapidly, especially since the Civil War. In 1790 three per cent of the population lived in cities of 8,000 or more inhabitants. In 1900 about 33 out of every 100 Americans lived in cities, and if a smaller limit, say 5,000, be adopted, it is fair to assume that in 1910 one half the population of the United States

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are living under the conditions of city or large-town life. As in England in the early part of the nineteenth century, American cities grew with little plan or guidance. Men and women were chiefly eager to "get on," and failed to get what Mr. H. G. Wells calls "the sense of the city"—a consciousness of duties and loyalty to the community. Many good people believed—as some do still—that all difficulties would be solved if only city growth could be checked and people from the slums sent out to take up farming. As a matter of fact, the city is an inevitable product of the Industrial Revolution. The growth of the factory system draws people to the industrial and trading centers where employment is to be had. Labor-saving machinery manufactured in towns and cities is sent out to the country, where it takes the place of men. This means a redistribution of labor and, on the whole, the drawing of it into industrial towns. There is some tendency for manufacturing plants to move away from the more congested urban centers, but when this happens a new city springs up or the older urban area is extended. Better means of transportation may be expected to

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relieve the most congested areas in some of our large cities. So, too, market gardening and improved methods of agriculture may give country employment to an increasing proportion of people. At best, however, such influences will only retard the irresistible growth of cities. The city, fortunately, is coming to be accepted not as a necessary evil but as a possible good. The city problem is how to make great urban centers into wholesome, beautiful, and rewarding places for a community life which shall give men and women opportunities for development. The dangers of the city, however, are numerous and grave. All the forces of a higher life must be wisely and effectively organized if enduring progress is to be made.

It is evident that the factory system has enormously increased wealth and has economized time. A vast amount of goods and leisure has been created. This has been so distributed that while the general standard of living has been raised for all, for a few it has been exalted to high and conspicuous levels. Inequalities of wealth and leisure soon produce social groups. Society in the United

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States has not escaped this tendency. It is true that America has no class system comparable with that of European countries, yet it cannot be denied that social distinctions are more and more perceptible. These social contrasts are most conspicuous in large towns and cities where people are segregated geographically—a result primarily of differences of wealth. The contrast between the alley and the boulevard is a familiar theme. The differences of wealth and opportunity are further accentuated by a daily press which keeps the public informed as to the achievements, the acquisitions, the ostentatious life of the well-to-do and the rich. The increase of wealth has had other consequences. Many men have grown rich faster than they have been able to develop self-control and power to make wealth and leisure serve higher aims. Their excesses have been imitated by their less affluent fellows. Leisure turned to good account is a means of social progress, but leisure without character and a sense of social obligation is a serious menace.

Still another result of the Industrial Revolution is to be noted. By means of travel and

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the diffusion of urban standards concerning dress, manners, literature, morals, and religion the whole people has been affected. The rapidity with which this distribution takes place would be astounding had we not been so gradually accustomed to it. The epithets "backwoods" and "countrified" become less significant every year. There was a time when the garments rejected by a fickle city fashion could be sold to confiding rural people, but nowadays the country subscribers to daily papers and diligent readers of fashion journals are almost as exacting as city shoppers themselves. Cities are centers of change; old ideas give way, moral standards adjusted to earlier conditions yield to new situations, and the transition becomes characteristic of the whole nation. Half the people live in cities and the other half are powerfully influenced by urban ideals.

Another profoundly significant consequence of economic changes has been the transformation of the family. Ever since the wheel and the loom were removed from the household in rural England the factory system has been robbing the family of its industrial activities.

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Even country families to-day have transferred to the factory many of the processes which twenty-five or thirty years ago were carried on in the farmhouse. The city family has almost nothing left. All its functions save cooking, a certain amount of tailoring, dress-making, and an inevitable residuum of house-cleaning have been given up to organized agencies outside the household. Coöperation in work is one of the strongest of social bonds. Household industry used to foster the unity of the family. Only in rural communities, and there to a modified extent, do the old conditions prevail. From the rich family in which experts and specially trained servants assume all charge, to the tenement family in which all the members including the mother go out to work, there has been radical change. The "sweatshop" represents under the worst possible conditions a survival of the old household industry. Here is a case in which the family or working group still have the economic unity, but under circumstances which almost wholly neutralize the advantages of such coöperation. To preserve unity under the new conditions, to foster an intimate family

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life in which children may find the means of personal development, to give the young training in social loyalty and spiritual idealism—these are the new tasks which confront the family.

The effect upon various other social institutions of the Industrial Revolution are not far to seek. The typical political problems are those which concern the control of the new situations which these industrial and social changes have brought about. The different interests or groups into which a great modern nation is divided struggle for power through control of the government. The problems of interstate commerce, of the supervision of corporations, of the conservation of resources, of industrial disputes between employers and workingmen, have all arisen from the Industrial Revolution. The government of cities is another vexed question which has been aggravated by the transfer of a rural population into large industrial and commercial centers.

As we have seen, the factory system grew up so rapidly that there was almost no foreseeing of consequences and adjustment to

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them. The struggle for better industrial conditions has been going on since the beginning of the nineteenth century. The long hours, the labor of women and children, the insanitary conditions, the unguarded machinery, and the low wages which prevailed during the early stages of factory industry yielded slowly and stubbornly to a gradually awakened social conscience.

Factory legislation was introduced first in England and has been slowly adopted in the United States. Little by little the hours for labor for all have been shortened. Children have been in some States completely, in others partially, and in still others not at all, protected from the demands of a depersonalized industry. Women in many States have been saved from the dangers of long hours. Forms of industrial insurance have been developed, in older countries under the auspices of the state, in America almost wholly through private and generally costly agencies. Compensation for industrial accidents has been worked out in Germany, England, France, Belgium, etc., upon a social basis. In the United States this problem still is left to a legal system, gen-

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erally inequitable and often grotesque. The relation between the employers and the working people involves many serious conditions. If there be class consciousness at all it has been aroused in connection with the antagonism between these two groups. The Industrial Revolution has done away with the old personal relationship between the small manufacturer and the workmen who labored under his supervision. For this human employer has been substituted an impersonal corporation. To meet the situation labor has organized itself into almost equally impersonal unions. The finding of some basis for coöperation between organized employers and organized workmen is one of the perplexing problems which have grown out of the Industrial Revolution.

The new conditions have demanded new moral standards. The crimes of an earlier period were relatively simple, definite, precise. Under the complicated conditions of modern industry and finance new forms of clever exploitation, legally permissible but morally dubious or iniquitous, have been devised. One of the chief tasks of the day is to analyze the new situations, develop new moral judgments, fix

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and apply new standards of honesty, of justice, of civic loyalty. A new moral code is in the making. And all because new ways of making a living have confused, baffled, or completely evaded the earlier standards of right and wrong. Wise legislation must accompany or follow the forming in the minds and hearts of the people of new judgments about human conduct.

Not only are new moral standards required, but new theories of men's lives and of society. There is need to explain or to justify the new tendencies. The old individualism insisted that every man is a source of independent initiative and energy, that he is responsible for his successes or his failures, that as he seeks his own purposes he will produce the largest social benefits. All this belonged to a time when men lived in the country and worked independently rather than to an age of complex factory labor and of city life. In opposition to individualism, collectivism makes its appearance. This philosophy asserts that social conditions, not individuals, are to be held responsible; that men are simply the outcome of forces over which they have no control;

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that the salvation of the nation must come from a social reorganization and not primarily from changes in persons. Between these two extreme philosophies arises another which tries to recognize the truth of individualism on the one hand and of collectivism on the other. This philosophy preaches both personal responsibility and social loyalty. It insists that the person is in a large measure the outcome of a social life and as such must feel a constant debt to his times and to his fellows. It urges, however, that there remains a measure of personal choice and responsibility, that this is the source of progress, and that the true citizen must make himself count in building up a high type of community life.

The church as a social institution has not been able to escape the effects of the Industrial Revolution. The church has felt the influence of social class distinctions and knows how delicate a problem it is to unite in the bonds of Christian brotherhood people who never associate except under the church roof. Indeed, many churches are specialized within social classes. The terms "fashionable church" and "people's church" or "workingman's church"

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describe facts, however great the temptation to conceal unpleasant realities beneath traditional phrases of piety and brotherhood. The church must either have some vital relation to the times or it must, in attempting to avoid real issues, suffer from the apathy of the community. The church cannot expect to escape from economic influences. A large amount of enthusiasm for social service which used to work through the church now finds expression through settlements, charity organization, juvenile protective agencies, and other activities adapted to meet the new calls of an industrial era. The pulpit is perhaps more independent and sincere than any organ of public opinion, but under the guise of suspended judgment, or loyalty to the "pure gospel," or a desire to avoid secular topics, or for another plausible reason, the preacher is too often tempted to leave untouched insistent but vexing questions of the day. The church's relation to the working people is a source of concern. These men and women are not to be beguiled—they are keenly interested in issues which affect themselves, their families, and their group. They welcome aid from any quarter, but they are

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apathetic about an institution which does not seem of service to them. The antagonism between the working classes and the church has been exaggerated. The disheartening fact is not so much the antagonism as the apathy.

Theology sooner or later is compelled to adapt itself to the new conditions, to the progress of science, the growth of which has been stimulated by the Industrial Revolution. The pulpit cannot successfully continue to deal with topics in which the mass of men feel no deep concern. In religion as well as in politics it is futile to hold to issues that have no appeal. The theology of the church is saturated with the old individualistic philosophy. This means antagonism to the new social point of view. The salvation of this world must be set up as an ideal. The forces of society as agencies which may be utilized in the interests of a better community and individual life, must be recognized and studied. That individual growth and social progress are only two different aspects of one great undertaking must be more vividly realized. Theology and morality to be fruitful must be in closest reciprocity. A new morality is being created; a

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(socialized theology must keep pace with it if the church is to do its duty as an energizing force in modern industrial society.

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CHAPTER V
THE LABOR MOVEMENT

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Let us do our thinking on these great questions, not with our eyes fixed on our bank account, but with a wise outlook on the fields of the future and with the consciousness that the Spirit of the Eternal is seeking to distill from our lives some essence of righteousness before they pass away.—*Walter Rauschenbusch.*

The labor of the nation is the life of the nation; is that a commodity to be bought in the cheapest market and sold in the dearest?—*Washington Gladden.*

If the democratic view of things is not lost in the woods, the individualization of the men who are the mudsills of society is a necessity.—*H. S. Nash.*

CHAPTER V

THE LABOR MOVEMENT

 **N** the face of it, the Labor Movement is the effort of the wage-earners to obtain a larger share of the wealth toward whose creation they contribute their toil. Further than this, it is the expression of their determination to share more fully in the higher values and rewards of life, in health, leisure, education, culture ; to participate more largely in government ; to write their purposes and ideals upon the statute books, and to embody them in the social structure.

It means, then, that the men who do the common work of the world, so long denied any other activity in the common life than that of toil, come now to dispute political power and social control with the trading class, into whose hands the Industrial Revolution threw it. Thus it marks a new stage in social evolution. Not that labor struggles are not as old as organized society, but, for the first time in history, through the extension of the suffrage and universal education, the toilers

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are getting power proportionate to their numbers. So for the first time we have a movement international in its extent, world-wide in its scope and plan, comprehending both the economic and political organizations of the wage-earners, reaching out beyond these and gathering to itself the sympathy and activities of all who long for the ideal social order. This makes it more than the selfish struggle of a class for power. Its own ideals, fully interpreted, constitute it a movement for the realization of brotherhood in the practical work of the world, the development of an industrial democracy, the community of workers, organized not for the production of wealth but for the development of humanity.

Into the composition of the Labor Movement two main forces enter: trades unions, working in the field of practical, economic relations, and the various socialist groups, devoting their attention to propaganda and to political activity. It must be understood that these latter form only one part of the larger socialist movement whose activities are not comprehended by any political organization.

The trades union organizations, concentrat-

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ing their energies upon the improvement of the present lot of the wage-earner, upon increasing his income and leisure, caring for him in sickness and old age, protecting him from disease and accident, securing for him a voice in the determination of the conditions under which he shall work, are strengthening their position in every industrial country. Their history in the United States has been a checkered one of the struggle of rival organizations, but they now present a solid front in the American Federation of Labor, which covers every skilled industry, are extending their organizations over unskilled and women workers, have a large share in the control of several of our biggest industries, and a growing power of political action.

The organization of unions is the inevitable result of our modern system of manufacturing; and the increase of their strength, accelerated rather than diminished by opposition, is also a necessary accompaniment of the concentration of capital and management that marks the present transitional period from the purely individual to the fully social control of industry. When the workman loses posses-

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sion of his tools and becomes dependent upon the machine which the employer owns, he ceases also to control the conditions under which he works and becomes subject to arbitrary and unexpected reduction of wage and discharge. This not only limits the expression of his personality, but it lessens the security of his grip upon the means of life. It is therefore inevitable that he should seek to secure more stable conditions of livelihood, assert himself in making an agreement as to the terms under which he will work, and attempt to force his income to the highest possible point. As personal relations pass out of the management of industry, as responsibility is shifted and control delegated from stockholders to directors, from directors to president, from president to general superintendent, and from him to foremen, so the workman finds himself more and more at the mercy of an impersonal organization, in which he becomes less and less a human personality, until he is known to it as a number and not a name. It is, then, inevitable that against this organization he should oppose an organization of his own, that he should meet the delegated respon-

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sibility and power of the manager with the delegated power and responsibility of his own "secretary" or "financial agent." It is inevitable also that as the control of an industry passes into a more concentrated management, so too its working force will become more solidly organized in order to be able to bargain for the sale of their labor on equal terms. Along with the associations of employers goes the federation of unions, until labor is able effectively to express its personality in the control of an industry by means of trade agreements, as in the case of the coal-mining industry. That this process should continue in other more recently organized industries, despite the inevitable mistaken strikes forced by hotheads in the early stages of every union, is as certain as gravity. That this development of the power of the workers in their industry through joint agreements will receive the support of public opinion, despite local irritations and prejudices, is also certain. The assured result of democracy in government is democracy in industry; and the expression of the will of the wage-earners in the management of their trade is the next step toward it.

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The other wing of the Labor Movement, composed of various groups of socialists, the world over, is working for the complete control of society as well as industry by the workers, including the intellectuals as well as the industrials. This they propose to achieve by political action, their ultimate goal politically being the common ownership and management of the sources and instruments of production, "that the community should own land and capital collectively and operate them coöperatively for the good of all." Along with this goes an immediate program, adapted to different countries and communities, of measures making for progress in this direction. Along with this political program goes a social philosophy, developed by Karl Marx, whose writings are revered with blind devotion. This is preached with great fervor by the intellectuals, but there are signs of revision. Gradually a practical and opportunist attitude is being adopted, which means the modification of both the economic creed and the political demand. In fact, neither can express the social movement that is comprehended under all the various shades of socialism, which is gradually

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gathering to itself in some form or other the sympathy and support of those of all classes who desire to see a more spiritual order of society.

This constitutes its chief significance. It must be reckoned with as the only international political organization with a world program; for, after the stormy days of schism that fall to every new movement, it now presents a solid front. With an immediate program adapted to their own conditions, the Group of Toil in the Duma and the Labor Party in the English Commons, the Socialist Parties of Japan and the United States, are all working for a common goal, and are in touch with each other. There is no other political force with such possibilities of world-wide power. But even more remarkable than this is the extent to which this movement is becoming the interpretation and expression of the innate social ideals of humanity. This, more than its political program, economic creed, or social philosophy, constitutes its strength, and is the reason for the increasing success of its appeal to the toilers as well as to the thinkers.

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Between the two wings of the Labor Movement there has not heretofore been much harmony. The socialists have regarded the trades-unionists as having no further aim than immediate material gain and so selling the real birthright of labor for a mess of pottage. The unionists in their turn have looked upon the socialists as impractical visionaries invading the ranks of organized labor and creating dissension. But, latterly, the two elements are coming much closer together. The unionists are being forced into political action, and labor lobbies and labor parties are now a recognized part of their work. The socialists also are becoming more practical and presenting immediate local programs that appeal strongly to the unionists. Consequently the fusion of the two elements into a united force is rapidly being accomplished. The group of Labor members returned to the Commons of England in the last elections represents a large increase of socialism and socialistic leanings among the trades-unionists of Great Britain, while the Socialist vote in the United States of 500,000 in the last election, as compared with 400,000 four years previously, by no

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means represents the gain that socialism has made indirectly in the ranks of organized labor, whose leaders were urging political action of another sort.

As these two forces come together, modifying their program and methods but making more clear their aim, they may justly claim to represent large numbers not yet included in their own ranks. So that the Labor Movement does really express the ideals, aspirations, and purposes of the great mass of wage-earners who are not yet organized either for economic or political purposes. It further has the strength of an affiliated group from the people of higher education who sympathize with its aims. From these it gets a good deal of intellectual leadership. They, particularly the settlement group, interpret it to society in general, and theirs is the unthankful task of endeavoring to avert the catastrophe of class warfare and to secure the successful culmination of industrial brotherhood.

The accomplishments of the Labor Movement are already substantial. Trades-unionism has secured many benefits for the workingman. It has raised his wages and shortened his

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hours of work in many industries; it has afforded him a cheap form of fraternal insurance; it has safeguarded his income and the term of his employment through agreements with the employers, and the resultant steady-
ing of industry has been as much for the public good as for the protection of the worker.

The result of the necessity for organized labor to protect itself against the competition of immigrants, and its policy of doing this by a campaign of assimilation, has also been a large social gain, similar to that involved in the campaign against child labor and for the protection of woman in industry. The highest authority credits the American Federation of Labor with being the greatest single force in the United States for Americanizing the immigrant. Along with this goes its general educational influence over the workers, so that a marked gain in the quality of their citizenship is noticeable in the past ten years. A great gain has also been made toward the abandonment of the strike as a weapon, toward the elimination of that corruption, despotism, and violence that alienate public sympathy, but seem to be the inevitable accompaniment

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of the sudden acquisition of power, characterizing equally the early history of unions and of large corporations in their treatment of competitors and of the commonwealth. The increasing ability of union officials to make their agreements binding, the adoption of moral suasion instead of compulsion toward non-unionists, and the increasing use of the principle of arbitration to settle trade disputes are all notable achievements to the credit of the movement.

Politically the Labor Movement has a large account to its credit. The factory legislation upon the statute books of England, Germany, France, Belgium, and some of our States, guaranteeing the worker sanitary conditions and a minimum risk of accident, disease, and death, restricting child and woman labor, and protecting his old age, is largely due to the efforts of organized labor in whipping public opinion and spurring legislators into action. Large credit for this must also be given, of course, to the groups represented in England by the names of Charles Kingsley and Lord Shaftesbury, and in the United States by Jane Addams and Graham Taylor.

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Organized Labor has also exerted a strong influence in favor of all legislation making for the larger and more direct participation of the common people in government, such as the public ownership of public utilities, the direct primary, the initiative, referendum, and recall, the improvement of our educational system. While in some instances the labor group has been controlled by corrupt leaders in the interests of municipal misgovernment, yet in many of our cities the strongest and most intelligent support for reform movements, and for measures safeguarding and advancing the welfare of the whole people, comes from the group of toil. By the force of circumstances the energy and thought of the man of affairs is concentrated upon his own business, while that of the laboring man is thrown out upon associated effort and group action.

In actual achievement, the more directly political wing of the Labor Movement has not so much to show, on account of the impossible attitude that it has taken toward contemporary reform movements. The education of parliamentary life in Europe, however, is fast modifying this attitude, and the decided, prac-

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tical success of the Wisconsin group is bound to leaven the party in the United States with the desire for "the constructive program of socialism." Moreover, the international political influence of the socialist groups is far beyond their actual political achievement. They have succeeded in forcing social and economic issues upon the legislative bodies of all industrial nations; it is largely due to their activity in propaganda that the chief concern of these governments is the social welfare of the people, and it is doubtful if there is any stronger force making for world peace than the influence of these groups.

In the world of ideas the Labor Movement has not been without its influence. It has greatly modified our economic thinking. The economics of individualism, which was taught in our universities twenty-five years ago, has almost vanished. Ely said ten years ago that nearly all the great economists were believers in industrial democracy. They have come to see that the world has practically solved the question of the production of wealth sufficient for its needs, but that the question of the equitable distribution of this wealth is the

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pressing problem ; that a science that deals with such questions cannot be as exact as mathematics, because the chief factor, man, is variable ; in short, that economics rests on human relations, which must be determined on moral grounds. This is a distinct gain for Christian civilization, and for it we may largely thank the Labor Movement, both for its preaching of an economic system that recognizes human values, and for its practical demonstration of the effect of collective action upon so-called natural laws.

For its ethical influence this generation has much to thank the Labor Movement. By its appeal for justice it has aroused the chivalrous instincts of our common manhood, which after the long battle for political freedom were slumbering in the arms of Commercialism. In its demand for leisure and education, in its protest against the crippled and shortened life of the workers, it has voiced the great passion for justice that never fails to stir the souls of men. Behind the movement is not only the impulse of the desire for material comfort, but also the stronger driving power of the sense of injustice. The men who see

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their children and sometimes their wives forced to go out to work when they should be at school or at home, see them sicken and starve for lack of the fresh air and nourishment that the tenement cannot afford but the boulevard may have, are demanding that our paper guarantee of "life, liberty, and the pursuit of happiness" be made a fact; are insisting that such conditions are not "Kismet," to be impassively endured, but a wrong of human creating, which human hands and hearts can and must set right. This protest against injustice, this appeal for justice, involves a stirring of the social conscience, an ethical awakening.

It is even so with the bare demands of labor for an increased income. The rough and sometimes even brutal nature of this demand must not blind us to the fact of its essential equity, nor to the perception that the fundamental instinct for justice, one of the basic forces of civilization, is stirring in it. The men of the Labor Movement know from bitter experience what the authorities have been trying to tell the rest of us if only they could get us to listen, that labor is not participating

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equitably in the product of its toil. The best statistical authority in the United States denies that relatively the wage-earners are getting anything like their fair share, despite the increase in real and nominal wages. The census tells us that the average production of wealth in the United States is \$12 to \$14 per day and the average wage \$1.38. "It cannot be doubted that the mass of unskilled workers in the North receive less than \$450 per year," says Hunter, and this is a partial explanation of his claim that "there are no fewer than ten million persons in actual poverty in the United States," that is, persons who much of the time are underfed, poorly clothed, and improperly housed. These are only some of the figures that make it plain that the advantages of machinery have gone to the few rather than the many, that small profits and quick returns still bring enormous fortunes to the directors and meager incomes to the wage-earners, that wages always go up after prices and fall before them, that industry is mercilessly exploited by speculators and rackrented for dividends by the absentee ownership of the corporation. Now, to the men of the Labor

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Movement, these are not the facts and figures of the classroom or the magazine article, but the bitter experiences of a struggle against a poverty which is terribly unjust. This is one reason for the strength of the movement. The unrest of the modern labor world, which is not local but world-wide, is no mere cry of discontent or greed; neither is it the wailing plaint of the weak or the despairing cry of the failures; it is the deep cry of strong men who feel injustice and will not suffer it. Therefore it is an ethical gain, one of the great forces making for righteousness, calling men to the high task of establishing justice.

Already, in response to this appeal, a new morality is developing in our midst, new as compared with the morality of the business world which is current among us, but old as the teachings of Jesus and the older instincts for brotherhood, on which his teachings are based. For this morality, which already obtains in a limited, half-conscious way in the Labor Movement, the fundamental sin is the sin against brotherhood, the betrayal of the common interests of humanity. For the morality of the business world, the fundamental

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sin is the sin against property. For business is grimly impersonal, and so inhuman. For it the fundamental thing in the social order is property, and in the creation of this it cannot stop to ask what becomes of human life, not even though by child labor, woman labor, accidents from unprotected machinery, occupational diseases, strangled ideals, and the whole grim catalogue of indirect, irresponsible, industrial murders it devours the race like some colossal Minotaur. To replace this comes now, a morality which insists that humanity is the highest thing in life and its production and development the only sufficient goal; that refuses to console itself with the "law of nature" or even "the Providence of God" for the preventable killing of our industries; that demands that labor shall be treated not as machinery that can be used up and replaced, but as immortal beings whose life is of infinite worth; that proposes to use the wealth of the world as the foundation for the house of the spirit and not the altar upon which the soul is sacrificed; that will develop a civilization whose highest aim shall be not the creation of material wealth, but the perfection of human

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beings. In the development of this more human ethics and its consequences the Labor Movement has been perhaps the largest single force.

It remains now to ask what this movement means for religion; for, separated though it is by mutual misunderstanding from the forces of organized religious work, it yet is liberating spiritual forces that are destined to bulk large in the religion of the future.

The religious value of the Labor Movement appears first in its fundamental effort to make the wage-earner more independent. This, as we have seen, is essentially an effort to free the soul from the domination of things, to set free and express personality, and whatever does this makes for the advancement of religion, for religion can progress only through free, intelligent personality. In the day when religion itself is in danger of sharing the common subjection to the bondage of things, through her need to use them for her own extension, she may well be thankful for the aid of any movement that aims to put the goods of life beneath the feet of man instead of about his neck.

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It must never be forgotten, the smoke and dust of current struggle must never blind our eyes to the fact, that the real aim of this movement is a spiritual aim. It is not a call to the disinherited to rise up and possess the fat of the land, it is an appeal to them to share in the higher possibilities of life. Of necessity it must first take the form of a struggle for higher wages and shorter hours, for upon leisure and freedom from grinding care, health, culture, and even religion, largely depend. When men are forced to work to the point of exhaustion and to live like beasts, how shall they rise above the animal life? The shortened span of life, schools that need no teachers for the upper grades, empty churches and full saloons, a population soddened with dull animalism and spiritual apathy—these are the inevitable results of the denial of leisure and a sufficient income. Starved bodies and starved souls are twins, and the struggle to be rid of one is also a struggle to be rid of the other, notwithstanding the fact that some men will spend their increased wages in drink while others are spending them for trade schools and members of Parliament, just as some million-

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aires will spend their money for automobiles and wine suppers while others are spending theirs for missions and universities. Our individualistic minds clearly recognize that the competitive struggle of the trading class has behind it the determination of individuals to be free from the bitter and debasing slavery to need, and to share not only in the material comforts of life, but also in its intellectual and spiritual possibilities. We need, perhaps, a little more social consciousness before we can see as clearly that the struggle of the wage-earners in the Labor Movement has the same aim beneath the surface, with the additional merit that it is an effort not for each to push his own selfish advantage, but to raise the level of all.

That the movement is altogether conscious of this higher aim is, of course, impossible, any more than merchants or manufacturers as a class are conscious of any spiritual aim in their struggle for wealth. That it raises voices who preach nothing more than the acquisition of material things is also true, but their words reach not so far into the soul of youth as the sight of the practices of the high

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priests of Mammon in the temples of prosperity, and they grow fewer and fainter. Unquestionably the progress of the movement makes it more conscious of its real aim and mission, and gives it more influence in calling men, generally, to a realization of what life may and must mean in spiritual possibility for even the humblest toiler.

This means that the Labor Movement is one of the strongest religious forces in the modern world, because of its idealism. It is alive with a passionate faith in a new and divine social order. It believes that men are capable of nobler and more unselfish living. It preaches the regeneration of society, and this appeal to the instinctive ideals of men, and not its program or its philosophy, is the reason for its success. The proclamation and realization of the ideal is the essential business of religion, but in times of great material prosperity there is danger that religion become entirely concerned with the things that are instead of the things that ought to be. Then, left without vision, the people perish in the sloth of fat contentment. So that it must be counted as an achievement for religion that the Labor

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Movement has roused with the vision of an ideal a large mass of the population that was apathetic to organized religion, and has set it to struggle against the soul-destroying barbarism of material prosperity.

Last and greatest of the influences which the Labor Movement is exerting for the progress of religion is its cultivation of brotherhood, both as a sentiment and a practice. The success of the movement depends upon its solidarity, the only weapon it can oppose against the hostility of organized wealth, with its control of political influence and the organs of publicity. One has to go back to the records of the early Church in the days of persecution to find such instances of mutual self-sacrifice and devotion as crowd the unwritten chronicles of modern labor struggles. It is to be doubted if any modern organization of priests and preachers manifests such comradeship and brotherhood between its members as marks the relations of the men in some branches of this newer movement. The story of the coöperative societies, and of the practical experiments of some socialist groups in the acquisition and administration of prop-

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erty, makes shining pages in the records of human fellowship. Above and beyond all this, the movement is affording constant discipline in associated action for mutual benefit, and is ever preaching the gospel of brotherhood, and that internationally. In this appeal to the instinct for brotherhood it is arousing and developing one of the fundamental religious instincts of man, akin to the instinct for God and for immortality. In so far as it can develop brotherhood it is bringing men into contact with God and the eternal realities. Bringing men into the highest relations with men in this working world, it is putting them to work with God at the deathless, endless tasks. That this consciousness should come to the movement, that it should come to recognize that its social ideal is one with the kingdom of God, that it should develop its own type of religious experience as it has already developed religious fervor, is an almost assured certainty of the immediate future.

Whether or not this will be realized, as also whether or not the movement will pass beyond class boundaries, develop a universal social consciousness, and recognize itself as part of

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the larger movement for industrial democracy, depends largely upon the relations between it and organized religion. Indeed, the future of both depends in a very large degree upon the establishment of sympathetic, coöperative relationships between them. The Labor Movement needs the God consciousness, the sense of eternal values, and the obligation of universal brotherhood, which, with all its faults, organized religion has never lost. To-day, as never before, organized religion needs the practical idealism, the intense passion for justice, the grip upon the real values of this present life, and the unconquerable desire to realize brotherhood in the working world, which, with all its mistakes, the Labor Movement carries in its heart.

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CHAPTER VI
THE HELPLESS IN INDUSTRY

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Oh, not alone because his name is Christ,
Oh, not alone because Judæa waits
This man-child for her King, the Star stands still.
Its glory reinstates,
Beyond humiliation's utmost ill,
On peerless throne, which she alone can fill,
Each earthly woman. Motherhood is priced
Of God, at price no man may dare
To lessen or misunderstand.
The motherhood which came
To virgin sets in vestal flame,
Fed by each newborn infant's hand,
With Heaven's air,
With Heaven's food,
The crown of purest purity revealed,
Virginity eternal signed and sealed
Upon all motherhood!

Oh, not alone because his name is Christ,
Oh, not alone because Judæa waits
This man-child for her King, the Star stands still.
The Babe has mates.
Childhood shall be forever on the earth;
And no man who has hurt or lightly priced
So much as one sweet hair
On one sweet infant's head,
But shall be cursed! Henceforth all things fulfill
Protection to each sacred birth.
No spot shall dare
Refuse a shelter. Beasts shall tread
More lightly, and distress
And poverty and loneliness,
Yea, and all darkness, shall devise
To shield each place wherein an infant lies.
And wisdom shall come seeking it with gift,
And worship it with myrrh and frankincense;
And kings shall tremble if it lift
Its hand against a throne.
But mighty in its own
Great feebleness, and safe in God's defense,
No harm can touch it, and no death can kill,
Without its Father's will!—*Helen Hunt Jackson.*

CHAPTER VI

THE HELPLESS IN INDUSTRY

WHAT does it mean that thirty thousand shirtwaist makers, girls from twelve to twenty-four years of age, are striking for better conditions in New York city; that two thousand yards of tucking is a day's work for one of these girls, and that it takes fifty workers to make one waist?

Our mothers did all this sewing at home with one needle; now we have in factories machines using hundreds of needles making forty-four hundred stitches a minute. Our grandmothers did the weaving and spinning; now the individual shuttle in the hand of the home worker is multiplied a hundredfold, and we see one girl tending from four to ten looms, another girl whose eyes must watch fifteen hundred bobbins, each one dancing like a dizzy dervish, to the noise of machinery so deafening that not a word could I hear when the superintendent of a textile mill tried to give me information.

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The application of steam and the invention of machinery have brought about these revolutionary changes in the domestic as well as the factory life of our time. Over three million women and a half a million children are working for wages in the factories and shops in these United States. If this period in our history is to be for the betterment of society, the significance of these facts and their relation to the family and the state must be understood and interpreted by all serious-minded people. Especially to those who profess to follow the carpenter's Son has society a right to look for guidance in the development of the social conscience.

Three million women and over a half a million children working for wages in factories and shops in the United States means a domestic as well as an industrial change so significant that the Church must recognize its duty to interpret its meaning to those who are confused as to the ethics of labor and capital. The wage-earning women and children are the helpless ones in the industrial struggle, a struggle that needs to be understood that it may be humanized.

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Even the employer himself is often helpless in the grip of this wonderfully organized industrial system; the benevolent one competes with the unscrupulous and indifferent to such a degree that he can do no more than attempt to alleviate working conditions. Beyond providing sanitary workshops there is little that the individual employer can do; the establishment of a fairer scale in hours and wages does not come by benevolence, but must follow the demands of an enlightened public expressed in better labor legislation and collective bargaining. The wage-earning woman as an individual finds herself as powerless as the child as she faces organized capital—she must work, she cannot wait; while her employer may close down the shop and not go hungry. But stop her wages for one week, and you stop the fundamental necessities of her life.

For the origin of abuses connected with the employment of women and children in the situation at present we must go back to the beginnings of the "Industrial Revolution." The home was originally the center of all the domestic industries, but with the invention of

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machinery and the application of steam the control passed out of the hands of the women in the homes.

For centuries the wheel and the loom had been part of the household furniture, and weaving and spinning the family occupation. Now, from the quiet and protection of the home this work was transferred to a noisy, crowded public place, the mill, into which the home workers followed their work.

In less than one hundred and twenty-eight years the traditional domestic industries have been transferred bit by bit to the factory, until women and children find themselves in a world which they have not made, where "man's endurance," not the needs of the weak, set the pace—a pace that is a menace to the family and the nation.

If a living picture is desired of this change in industry that ushered in the factory system, one has only to leave the mountains of Tennessee or North Carolina, where the handloom, the spinning wheel, the dye-pot, and the candle dip are still in use, and travel to the foot of these mountains, to find the textile mills, so often owned by New England capital,

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still, as in England in 1802, enticing the mountain children and their mothers into the mills. In this land, that reverses the "little red school-house," we have 569,572 children, over half a million of black and white, native-born of school age, who cannot read or write, yet they may work for wages and in many places an unlimited number of hours. Labor has become so specialized that a child's work is not only uneducational, but is positively benumbing and stunting to the moral and physical growth.

The National Child Labor Committee reports that 688,207 children between ten and fifteen years of age, working in other occupations than agriculture, are deprived of educational advantages in this country of ours, where we brag of the quality of our "man behind the gun," and forget that the man behind the machine is an asset of more value, besides being in the majority; for there are only 43,233 behind the guns, and 17,423,613 behind the machines. Child life is being used up in the silk mills and in glass works, where they work all night under intense heat and pressure. In the cotton mills of the South, girls and boys from six to twelve years of age work day and night,

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and fall asleep at the schools that are supplied by their employers, who say they will be compelled to hire them until the competing States have common child-labor laws that will equalize the cost of production. But we must not hold the South alone responsible for these conditions—it has a double problem and a growing public opinion in favor of child protection. A conference on uniform laws for the Southern States was held in the spring of 1909 at the call of the governor of Louisiana and a program for legislation agreed upon, which included: fourteen-year age limit, no night work, exclusion of children from occupations dangerous to morals as well as bodies. They set as their goal an eight-hour day for those under sixteen years. The second conference will meet at Memphis this winter.

In colonial days, when "industry was made a fetich, and idleness a sin,"¹ we are told that in the press of those early days you might read that the work of manufacturers does not demand able-bodied men, but "is now better done by little girls from six to twelve years old"; and are we not still suffering from that

¹ Edith Abbott, *Woman in Industry*.

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puritanical notion that idleness is a sin and industry a virtue? When trying to protect the children in mines or factories, or when making an effort to regulate children in the street trades in our cities, where little girls and boys from six to twelve years of age are found selling on the streets without any protection, we are met with this old argument: "It is better to have them work than to be idle"; or, "They must help support the family; perhaps a widowed mother needs their help." A Juvenile Court official in Chicago found on investigation that only two out of sixty-four newsboys helped the family, and "that most of the boys under twelve years sell papers for spending money and bring little to the house." Selling papers and truancy go hand in hand. In 1903 the secretary of the Juvenile Court stated that there were one hundred and forty-three newsboys in charge of the officer of that court, and the first offense in almost every case was that of truancy. Later studies in Buffalo, Boston, and Cincinnati corroborate these statements. We have also to fight against the American superstition that all our great men were born in poverty and worked

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when they were children. "Look at me," said a presiding elder who fought the child-labor legislation in Indiana; "I worked when I was a boy!" "It is good for children to work; Lincoln and Garfield were poor and worked when they were children," said another patriot of the old school who has done much to retard legislation for the protection of the working children.

The presiding elder and the "patriot," along with our great men, were poor in the country and worked in the country, and not in the overcrowded city. They worked out of doors, to the musical noises of nature, by the light of the sun, instead of ten hours in a city factory foul, sunless, grimy, and nerve-racking. The work of the country-bred, old-fashioned boy was educational—his mind had a chance to expand and his faculties to develop; while the work of the city boy, bred in the tenement, is that of constant repression and exhaustion—a life used up before it has reached maturity.

"Well, anyway, ignorance and cotton go naturally together," said a Northern capitalist lately, when compelled to explain why he permitted children six years of age to work in

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the cotton fields, where a bag is tied about the neck of the child and is dragged along the ground as he picks and fills it, and where "the size of the bag is the only thing adapted to the size of the child."

When this is the attitude of three men representing the dominant class controlling the conditions in industry, it is apparent that something must be done on the part of the awakening public to secure to children their two inalienable rights—the right to play as well as the right to work—under conditions that are developing and not demoralizing; and woe unto him who offends against one of these little ones for the sake of profit. John Mitchell, of the miners, said when he was a little breaker-boy in the mine he risked his life every day for a chance to play. Before Illinois had her good child-labor law, little workers in the stockyards often injured each other because they played with the knife that was their tool to work with—not a plaything for a natural active boy to have.

The problem presented by girls at work in factories and stores is even more vital than that of the boy wage-earner, representing, as

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they do, the potential motherhood of the nation.

While we may not dare prophesy the effect of the factory system on the family and the home, we cannot but realize that the present situation demands serious consideration, not only in the textile and sewing trades, which were both home industries, as we have seen, but in others. Miss Abbott, in her "Woman in Industry," tells us that in the making of shoes it now takes forty-nine processes to do what one woman did by hand before the sewing machine was invented. She says further that "eighty-six per cent in one factory and seventy-six per cent in another are women still engaged in the work of sewing uppers, which, although done with power machines, is essentially the same process carried on in the old days in fishermen's cottages and in country homes." But to-day the subdivision of labor and the piecework system, that forces the worker to keep up to the pace set by the machine and to the endurance of a strong man, bring about an abnormal condition in great factory towns. In one of the best of New England's shoe factories the superintendent,

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in bragging of the good wages their piece-workers made, said, "Why, the husband and wife work here and make good wages, and often own one or two houses"; and when asked, "But who keeps the home and cares for the children?" he answered, without a consciousness of the social significance of his remark, "O, they don't have children—they leave that to others, who do not work in factories."

One manifestation of the problem of the working girl is the increase in working girls' clubs in the large cities, where thousands of them cannot live at home but must look after themselves, and must get their pleasures as well as their work in a public place. At a banquet given by the Elinore Clubs for working girls in the city of Chicago there were present six hundred girls from sixteen years upward; and when one thinks of these girls who are compelled to live in a club instead of their own homes, it reveals the possibility of many more of such homeless wage-earning girls who are working in the great cities.

Thousands of girl clerks in the downtown districts of our great cities work at a wage

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that no self-respecting girl can live on if she must provide her own board and lodging, her own clothes, her own recreation, and "dress like a lady." The newspapers tell us of two good ladies who visited in a house of ill-repute and talked to the girls about their sinful lives, and the girls responded, "It is too late now. Don't trouble about us, but go downtown and get the wages raised of the girls who cannot keep decent on what they get now unless they live at home." No one has yet made an investigation to show the relation between this ghastly business and low wages. One of the official members of the State Charity Board of Massachusetts states a tragic side of the problem when she says that "two thirds of the female inmates of the Massachusetts prisons come from industrial centers, where women, for the first generation in the world's history, are living an abnormal life, where there is no hope for the natural things that a normal woman wants to have—a family and the love and protection of a good man. Three fourths of these women are under twenty-four years of age. A great majority of unattached women workers who are only ten days from poverty in hard

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times come in great numbers, for naturally the prisoner takes to drink or capitalizes the only thing on God's earth that a woman really owns."

In discussing a "living wage" with a group of organized women, a waitress who received eight dollars a week (seven days), which was considered "good pay for a girl," gave an account of her expenses. The neatness required in her work forced a laundry bill of \$1.25 a week. Her account for the year shows the relation between her income and expenses:

Lodging, \$2.50 a week.....	\$130.00
Carfare, .70 " "	36.40
Clothes	133.65
Laundry, \$1.25 a week.....	65.00
<hr/>	
Total expense.....	\$365.05
Total wage.....	368.00
<hr/>	
Balance.....	\$2.95

Only \$2.95 balance, left for vacation, for sickness, for insurance, for old age, or for amusement; for she said, "A girl must have some fun or commit suicide." Again, a laundry worker who received eight dollars a week, was expected to iron five hundred shirt bosoms in one day, standing ten hours at the

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mangle, and boarded for three dollars and a half a week, said, "A girl can't live white on that amount in a big city." It is the thoughtless "pin-money workers," who are simply supplementary wage-earners, who live at home and do not have to pay rent nor board and are willing to take what is given them—it is these who debase the wage scale for those girls who must alone meet all the expense of living in a city.

The Chicago League for the Protection of Immigrants had reported this year from Atlantic ports over seven thousand girls coming alone from Europe to Chicago. The visitors from the League have not been able to find 1,203 of the 4,762 visited of the girls. One Polish girl not fourteen years of age, when asked why she came alone so far from her family and home, answered in surprised tones, "Why! to get work in the factory!" And it is a fact that girls can at once get work in the packing houses, tanneries, and any specialized industry that does not demand skill and English, when a man may not, for girls are cheap and make no demands.

The individual girl in industry is a tempo-

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rary worker as well as a supplementary wage-earner, and although she expects to marry she is in the world labor market to stay, where she is dragging down the standard of wages and the standard of living, because she is unorganized, inexperienced, undisciplined, and will take any wage given her.

I saw a bright Hungarian girl in Cleveland, Ohio, feeding a giant machine making screws and bolts for the railroad. The superintendent told me she doubled the capacity of the machine, turned out twice the product her father did, who ran the machine before she took it. I asked about the difference in wage. "O," he said, "we paid the father twice what we pay the girl." During a discussion over the merit of giving cheap lunches to the girls employed at the National Cash Register factory, one of the head men explained that it was not charity, because they paid the girls so much less than they did the men. A girl sixteen years of age who received seven cents an hour was asked how she lived on that amount, and she responded with eternal feminine resignation, "Why, you have to." Another girl who got seventy-five cents a day in the sausage room in

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the packing house said, "Well, that's pretty good for a girl." Yet that very girl had taken the place of a young man who had received \$1.75 a day. Miss Abbott proves that in the skilled trades women do not displace men, any more than men displace women, but in the unskilled they seem to swell the army of casual workers and thus become a drag upon those who must struggle to keep the American standard of living from being lowered.

The invasion of the immigrant girl adds another difficulty in the matter of wage and hour adjustment. Slovak and Galician girls come in gangs to such industrial centers as the stockyards, without the protection of family or mother. In one case seven came with a girl who had been here before. These are typical experiences. Sometimes they board together in one crowded room, or cohabit with unmarried men or men whose families live in Europe. Last summer when the trained nurses visited the sick babies back of the stockyards, in a few blocks thirteen illegitimate babies were found, born to the immigrant girls, all employed in the "yards," and most of them supporting their babies, because the man in the

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case had disappeared. This is one of the results of an industry which needs only cheap unskilled labor, that does not require intelligence; and because it is so enormous it does not feel responsibility for its thousands of workers. Only one result can come from such conditions: a lowering of the standard of family life of a whole community.

The census of 1900 reports that there are 5,319,397 women in gainful occupations in the United States. Over three million are wage-earners working in factories, shops, and mercantile establishments. Between 1890 and 1900 their number increased more rapidly than the total number of women or the total number of men, or the total population gainfully employed; 49.3 per cent were under twenty-five years of age, the average was nearly eighteen years. It reports that women are found in every occupation except army, navy, and railroading.

In the present condition of industry, where competition is keen and cheap labor necessary, women and children are the helpless ones in the struggle for mastery over the machine. They swell the growing mass of unskilled

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workers and are a drag upon the enlightened ones who through organization and legislation are determined to preserve the American standard of living; and because they have no political power and are inexperienced and unorganized they become the tools of all who need them. The American standard of living must be maintained by organizing women so that they may be a disciplined and not an hysterical element in the industrial struggle. They must have the ballot for their education in responsibility, because of the power it gives them to change their own condition and because they must be helpmates in industry, not competitors of men. With millions of women and mere girls out in the world of commerce and industry, where man has set up the standards, it sounds unreasonable and sentimental not to grant the franchise to women, on the ground that women must be a protected class.

Whether we like it or not, the only safety to the home and the nation is to give to the gainfully occupied woman a status that makes her responsible for herself and for the economic and political interests that surround her in her new world of work. We dare not

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any longer leave these millions of unprotected girls and women without all the safeguards that men have had at their command. The wage-earning woman as cheap labor is the greatest menace to the home and to society. Give her the right to bargain collectively for higher wages and shorter hours, and the right to think and act for herself, and you will give the higher standard of living to the masses, and adjust the woman to her job and to her social responsibilities.

Whether we like it or not, the indications are that women will in the future more and more become independent wage-earners. Women have always worked, but not for wages, until this period. "The dignity and honor of their relation to their work have varied with the dignity and honor with which they have been generally regarded. When they were slaves their occupation assumed a servile character; and it may be the dishonor often apparently attaching to labor grows out of the fact that production was first exclusively in the hands of women. On the other hand, under some systems the position of women in relation to their work has been one of real

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power. For women must work. They must work, because to be deprived of the right to exercise 'lordship over things' is to be denied a satisfaction essential to full human life. And they must work for wages. There is to-day no other access possible for the self-respecting woman to that flow of wealth which is at once the product of the labor and the source of satisfaction for all members of the community."

The woman wage-earner outside of the home through organization will humanize this man-made industrial world she has been thrust into. She will no longer be left at the mercy of an uncivilized industrial warfare. She must have the power to change her own conditions so that her best nature shall not be jeopardized. For what shall it profit a nation if it gain the greatest commercial and industrial world if it has lost its soul, which is its family life?

Whatever affects the physical or moral life of the average woman affects the home, and what affects the average home affects the state and nation. In this day, when presidents,

¹ Miss Breckinridge, in *Introduction to Woman in Industry*, by Edith Abbott.

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statesmen, and business men are considering the conservation of natural resources, is it not time that statesmen and manufacturers should consider seriously also the conservation of the human resources of the nation—the relation of the potential motherhood of the wage-earning women to the state and the nation? For we know that the way women work ten and twelve hours a day, the wages they are paid, the food they eat, the places they live in, their recreation, their leisure, all have a bearing on the welfare of the home and the state.

What are some of the questions to be answered by an inquiring people that cares by legislation to protect the health and morals of its working women and children? The state must note whether these women are the better or worse nervously at the end of the work day. What is the effect of fatigue upon their morals? Is there a tendency toward recklessness that follows weariness? What it means to a girl's or a child's morals just to be tired out! "I'm so tired of work I don't care a d—what I do," said a girl one Saturday night, after a week of monotonous, ugly, unthinking work—and she went wrong. Louis Brandeis

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offers in his unique brief on the Ten-Hour Day case before the Illinois Supreme Court some valuable and unanswerable testimony, proving the effect of fatigue on the health and morals of working women.¹

These questions must be answered by the state that wishes to protect its future life. The human resources are more important than any other of the natural resources of the state and nation, and yet we allow such a waste of them and then call it "liberty of contract" and "freedom of the individual."

The individualistic conscience is slowly developing its social side and is expressing itself in many ways. The Church must guide this expression. A select group of wealthy women of extensive travel and limited social experience were eating a sumptuous lunch at a table perfectly appointed. The gentle hostess, stirred by a few facts presented by a woman interested in industrial conditions, said, "Do you know, I have never enjoyed my beautiful table linen since I visited the linen mills in Ireland and saw the girls working in such heat and dampness." Another, when she

¹ See Brandeis, Brief in Ten-Hour Day Case.

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heard that the kodak films were prepared in utter darkness by girls' fingers, said she should refuse to use a kodak. Neither of these women had the intelligence or the depth of conviction of that woman of large means but small power who, when discussing with the directors of the large manufacturing plant on establishing welfare work for the women workers, asked, "How many hours do our girls work?" And when told from twelve to fifteen, responded, "Then let us begin our welfare work by shortening the work day, and follow afterward with lunch and rest rooms."

In slavery days, when black men, women, and children were the "vested interest" under discussion, my grandfather freed his slaves in Kentucky, because he said he could not afford to bring up his seven boys with slavery. When to-day the profits come from the labor of women and children, can Christian fathers who employ "cheap labor," that dividends may be increased, expect that their children will be profited? Can the Christian women, the "spenders" of the dividends from child and girl labor, feel free from the condemnation that is upon all who make a profession of

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following the carpenter's Son and yet forget that his life was given for the weak and helpless? We consumers are also responsible, for we are largely fed and clothed by the toil of children and young women, and we are bound by religion and patriotism to come to their aid by coöperating with all the agencies that are organized to secure better conditions, shorter hours and living wages, for those who cannot do it for themselves.

Mrs. Humphry Ward, in the introduction to a little book published in England, *A Case for the Factory Act*, after showing up the conditions when child labor was unchecked and working people suffered from long hours and insanitary conditions, says, "What has saved the factory worker and miner? What is it that has brought back happiness to life and dignity to labor? Nothing but the setting up and maintenance of a common rule of life and labor, on the one side by the Factory Law and on the other by trade-unionism. No individual bargaining, no casual philanthropy could have done it. The community for its own sake came to the aid of the workers by which it lived. Bit by bit it has built up the

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great code of law by which the child, the young person, and the woman are protected from their own weakness and necessity, and in the footsteps of this law have sprung up perpetually regeneration for the workers, profit for the employer, wealth for the nation."

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CHAPTER VII

CONSTRUCTIVE PHILANTHROPY

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Nothing can ever take the place of experience in dealing with the poor, and those unversed in charitable or social work should lose no opportunity of consulting a professional worker whenever possible.—*Mary Conyngton.*

Probably there is no relation in life which our democracy is changing more rapidly than the charitable relation—that relation which obtains between benefactor and beneficiary; at the same time, there is no point of contact in our modern experience which reveals so clearly the lack of that equality which democracy implies.—*Jane Addams.*

CHAPTER VII

CONSTRUCTIVE PHILANTHROPY

RELIGION has ever been the inspiration of charity. Ancient Judaism enjoined that the hand should not be withheld from the poor. Jesus of Nazareth taught his disciples they should give to them who asked, and that what they did in charity for the sick, the hungry, the naked, and the imprisoned might be looked upon as if done for him. That religious movement in the Church of England which ultimately became Methodism began when John Wesley and a few of his associates at Oxford broadened their program from the reading of the classics, and on Sunday some book on divinity, which had been their original purpose, and "began visiting the prisons, assisting the poor and sick in town, and doing what other good" they could, by their presence or their little fortune, "to the bodies and souls of all men." If later Wesley came to feel that such outward works as these "are nothing, being alone," it is also

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in evidence from his Journal that he was fully on his guard against such disparagement of these outward works as would discourage one from doing them at all, and also that he recognized that mental prayer and other exercises for purifying the soul became in truth quite as much his own works as visiting the sick or clothing the naked, being only a more refined form of self-righteousness. Thirty years afterward, when the societies had multiplied until their oversight might well have taxed the utmost energy of their great leader, Wesley wrote in his Journal:

"I visited as many as I could of the sick. How much better is it, when it can be done, to carry relief to the poor than to send it? and that both for our own sake and theirs. For theirs; as it is so much more comfortable to them, and as we may then assist them in spirituals as well as temporals: and for our own; as it is far more apt to soften our heart, and to make us naturally care for each other."

And, finally, it is surely significant that the fifteen sentences directed by the Ritual of the Methodist Church to be said at the beginning of the administration of the Lord's Supper

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are all injunctions in varied phrase not to neglect the practice of charity.

Methodism, Christianity, and Judaism are not alone in this insistence upon works of charity. All great religious movements in their origin and in the years of their supreme triumph are fundamentally less philosophical, mystical, or even spiritual, if that term be understood to be opposed to "outward works," than simple, practical, and materially concerned with the welfare of the bodies and souls of men.

The task, therefore, of those who would be genuinely religious in this twentieth century, and who would see the churches fulfill their social mission, is to find a point of contact with the vital recognized needs of men and to translate into terms of modern social service the commands, exhortations, prohibitions, and promises of the religion to which they adhere. While one often has a blessed personal opportunity to give money or food or clothing to those who are in need, encouragement to those who are in distress, relief to those who are in pain, and consolation to the afflicted, and while no such opportunity should be neglected, it is

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obvious that the citizen of the modern community who does these things most conscientiously may still have fallen short of his full duty and may even be neglecting the major part of it. The only way in which one can measurably fulfill even the elementary Christian obligation to feed the hungry and shelter the homeless is to do what in him lies to make sure that the system, public or private, ecclesiastical or secular, organized or unorganized, by which the poor of the community, the hungry, the homeless, and the distressed are cared for, is efficient, generous, and humane. Impulsive individual charity may have all the merit that its most enthusiastic advocates claim for it, but if it leaves thousands of vagrants at large, multiplies professional mendicants, fails to discover many who are sick and suffering, and does nothing to stamp out infectious disease, to check epidemics, to give work to the unemployed, or training to the inefficient, then surely it does not satisfy the Christian civic conscience. To do good to others is a primary duty and a glorious privilege. To join with others like-minded in a concerted effort to see that what requires to



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be done in the community actually is done is only the social aspect of this same primary duty, a more complete exercise of the same great privilege; and the time comes with reference to many good works when the social interpretation of duty is the only possible interpretation.

It is the special purpose of this chapter to point out some of the specific ways in which the obligation of Christian charity is met by organized activities and social movements with which the churches should be in thorough sympathy, about which they should be fully informed, and in which their members, according to their several gifts, should zealously take part.

IN PRISON

The prison, in which one may languish in need of a visit, has developed into a penal system with police station, local jail and lockup for accused persons awaiting trial and for convicted prisoners serving short sentences, city prison, county jail or penitentiary, state's prison or penitentiary, and even a few federal institutions for the incarceration of those who have offended against national laws. Branch-



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ing off from these institutions are industrial schools, reformatories, houses for the detention of witnesses, parole and probation systems. The beneficiaries of these milder forms of restraint, like the inmates of prisons, give ample scope for personal service. The improvement of prisons and the development of more humane and educational methods of dealing with criminals have become the object of numerous societies, national, state, and local. Each year there is a national Prison Congress at which representatives of such societies meet with wardens, chaplains, and others interested in the improvement of prison administration and in the study of problems of crime. These associations do a vast amount of good, systematically inspecting jails and prisons, pointing out defects and abuses, persistently pressing for higher standards, striving for the elimination of corrupt politics, urging the appointment of competent officials, and making widely known the results of the better methods and experiments which may anywhere have been tried. Special committees or associations are constantly formed to promote particular reforms, such as the separa-

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tion of children from adults both in courts and in confinement, the care of women in prison, the establishment of juvenile courts, the introduction of probation as a substitute for imprisonment in suitable cases, and assistance to discharged prisoners. Often several of these desirable ends are sought by a single society. The citizen who wishes to make his influence felt anywhere in the broad field of the relation between society and the criminal may ally himself actively with the prison association of his State, or with one or the other of the special organizations to which reference has been made. If he prefers not to do this and to work as a free lance, he should at least not fail to familiarize himself with their reports, obtain the benefit of their experience and special knowledge, and give to their endeavors his utmost moral support. There are, of course, other ways than through such organizations for him to benefit individual prisoners, and even to improve general conditions when they are bad, as, unfortunately, especially in local jails, they very often are. He may think it advisable in one case to furnish bail, in another to enlist the services of a

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more competent lawyer, in another to intercede for a suspended sentence or a light punishment, or in another to secure an earlier release for a prisoner on indeterminate sentence by giving or securing employment. He may make a successful appeal to a sheriff or warden, or to a state prison department, for the correction of some defect which he has discovered incidentally in his personal relation with individual prisoners. In an extreme case he may feel it incumbent upon him to lay information before a district attorney or a grand jury which will lead to the indictment and prosecution of negligent or dishonest officials, or to take steps to secure the removal of some incompetent person charged with the care of prisoners. He may even in a given case find it more in accord with his sense of duty to ask for a more severe penalty, and to protest against sentimental and ill-judged leniency. To help to hold the balance true between the higher interests of accused persons and the higher interests of the community, when they appear to conflict, is one of the essential functions of Christian citizenship.

If not occupying himself directly with those

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who are within prison walls, the Christian citizen may still act in the spirit of those who visit such as are in prison, by taking up actively some of the many movements in the community for the prevention of crime and the rescue of individuals from a criminal career. The temperance movement, while it is much besides, may be regarded on the whole as the most important of the means for the prevention of crime. The saloon and its near relations, the brothel and the gambling den, are active centers of criminal influence, and those who with any degree of success combat these colossal evils may feel that they are doing better than visiting the prisoner in that they are helping to keep young men out of prison—in honorable industry and in unshattered homes. Improved housing and housekeeping, better elementary education, and all health movements, while again they are to be advocated on other and perhaps more important grounds, are still not negligible features of the social program for the lessening of crime. All that may be summed up in the phrase "standard of living" has a bearing upon the amount of professional crime, although, to return to

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our original present theme, there is no doubt that the character of the penal system, taken in its entirety, determines to a very great extent the number of criminals and the extent to which embryonic criminals may be transformed into good citizens. If, instead of our present system of fines, short terms of imprisonment frequently repeated, unhealthy cells, idle prisoners, political appointments of prison officials and criminal alliances involving police systems, evil resorts, and municipal contracts, we could everywhere secure judges, police officers, and prison administrations whose primary object really were the prevention of crime, the rescue of individual offenders, and intelligent dealing with crime as a social product, there would be far less need than there now is for literal obedience of the injunction concerning the visiting of prisoners. As things stand, however, the visiting of the prisoner is one of the most satisfying as well as the most elementary of Christian duties.

RELIEF OF THE POOR

We have seen that constructive philanthropy applied to crime includes the visiting

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of prisoners, the improvement of the penal system, the holding of public officials to high standards of efficiency, and such educational and prophylactic measures as will lead to the decrease of crime. The care of the poor in modern communities demands similar public-spirited and consecrated service. The Socialist Party in its national platform calls for the abolition of all official relief for the poor and the substitution of old age, sickness, accident, and unemployment pensions, thus reiterating in part the demand of Thomas Chalmers, who believed that there should be no official or organized poor relief system, for the reason that such provision tends to dry up the streams of personal charity and private initiative. Chalmers, however, would have opposed the pension systems advocated by the socialists quite as much as the official poor relief which they both condemn. We have at present everywhere in America as a last resort certain institutions for official public relief— orphan asylum, public hospital, almshouse, or home for aged and infirm, or a system of giving money or its equivalent to destitute families in their homes, known as public outdoor relief.

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Although we have referred to this relief as a system, it is for the most part very unsystematic; and there is no approach to uniformity throughout the various States in the manner in which the public revenues devoted to this purpose are expended. In some cases the State, or its political subdivisions, conducts its own charitable institutions, and in others, by what is known as a subsidy or contract system, appropriations are made to private institutions, often under religious auspices, for the maintenance of children and even adult persons who are regarded as proper public charges. On the boards of managers of all these institutions there is opportunity for disinterested citizens to perform most useful public service. Disregarding for the present those who give of their time and of their means to strictly private charitable institutions— Asylums, hospitals, dispensaries, day nurseries, placing-out agencies, free employment bureaus, relief societies, and the like—we find that in connection with institutions whose support comes partly or even entirely from public sources there is still opportunity for volunteer personal service, not only on boards of man-

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agers of the private institutions which work under a contract system, but also in visiting and aiding the managers to afford amusement or instruction for the beneficiaries of such institutions, and by urging, from the point of view of the taxpayer, the citizen, and the Christian who has at heart the social welfare of the community, the rooting out of any abuses which may exist in the system of official poor relief, by studying with care the very intricate problems involved in it, and by pressing insistently for the adoption of the best plans which the experience of his own or other countries may suggest. In many States there has been created a special department of the state government, usually known as the State Board of Charities, the principal objects of which are the inspection, supervision, and improvement of the state and local charitable institutions, the safeguarding of public funds devoted to the relief of the poor, and in some States, though unfortunately not in all, the inspection and correction of abuses in private charitable institutions also.

In Ohio and some other States there have been created volunteer county committees to

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supplement in their own jurisdiction the work of the State Board of Charities; and in New York and New Jersey a distinct society, known as the State Charities Aid Association, operating over the entire State but with affiliated committees in the several counties, has been established primarily for the purpose of inspecting and improving the charitable institutions. Such societies and county committees give a unique opportunity for useful service to those who interpret in social terms the obligation to furnish the necessities of life to the sick and afflicted.

CIVIC PHILANTHROPY

The extent to which constructive philanthropy, inspired and kept aglow by Christian charity, becomes identified and indistinguishable in its outward manifestation from good citizenship has not yet been fully indicated. Their common interest in prison and almshouse is most obvious, merely because the churches even when least alive to their social responsibility have never wholly failed to place their chaplains in prisons and to send their missionaries to the widow and the fatherless.

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The most elementary study of the operations of government reveals the fact that several of its other branches are quite as certainly, if not so obviously and directly, related to the welfare of the poor, the relief of suffering, and the prevention of crime; quite as closely related to the field of Christian charity when this takes on its social form of constructive charity. Clean streets, uncorrupted police, efficient health and sanitary inspection, ample and protected parks, numerous and attractive playgrounds, and good schools are ends of government which are at the same time from a social point of view ends of religious propaganda and civic righteousness. In the larger towns each of these public services is under the control of some distinct official bureau or department, and the principles underlying the relation of the individual citizen to the work of these departments are similar to those governing his relation to charities and correction. That the founder of Methodism, notwithstanding his intensely personal application of the religious life, had an eye open for general social conditions, as well as for opportunities to help individuals in distress, is indicated by

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the following indignant entry in his Journal under date of May 11, 1761:

"I took my leave of Edinburgh for the present. The situation of the city, on a hill shelving down on both sides, as well as to the east, with the stately castle upon a craggy rock on the west, is inexpressibly fine; and the main street, so broad and finely paved, with the lofty houses on either hand (many of them seven or eight stories high), is far beyond any in Great Britain. But how can it be suffered, that all manner of filth should still be thrown even into this street continually? Where are the magistracy, the gentry, the nobility of the land? Have they no concern for the honor of their nation? How long shall the capital city of Scotland, yea, and the chief street of it, stink worse than a common sewer? Will no lover of his country, or of decency and common sense, find a remedy for this?"

The voter has, of course, an ultimate civic responsibility which need not here be discussed. Quite independently of this power of the ballot, individual men and women who are actuated by an absorbing affection for their fellow men and a high concern for their

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welfare may through sheer power of knowledge of actual conditions, through the power of persuasion, agitation, and education, and especially through the power which comes from personal acquaintance with individuals who have suffered from civic neglect or who have benefited through some hardly won advance, do much to hasten the coming of the kingdom of heaven on earth.

ORGANIZED CHARITY

Although the field of legislation and public administration is much broader and much better worth cultivating in the social welfare than the churches have appreciated, it is only a part of the opportunity of constructive philanthropy. Even when, as in the prevention of child labor, the improvement of sanitation, the prevention of disease and industrial accidents, the securing of playgrounds, of clean streets, and of a good system of industrial education, legislation and administration are perhaps involved as one step, it is very often necessary to do preliminary work of investigation and education individually or through voluntary associations, and to do sub-

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sequent work in securing the fruits of the new laws. It has gradually come about, not through express design but by a not unnatural evolution, that the voluntary private associations, variously known as charity organization society, associated charities, bureau of charities, etc., have become in nearly all the large towns and in many smaller ones the most available agencies for the study of adverse social conditions and bringing to light and pressing for the adoption of appropriate remedies. This was not their original purpose, often was not even included in the objects for which they were incorporated, and was never conspicuous among them. As a rule, their objects as enumerated by their founders were to investigate individual cases of distress, to provide or obtain relief in suitable cases, and to promote coöperation among charitable societies and individuals. It is clear that the faithful prosecution of these objects could scarcely fail to bring to individual workers an accurate first-hand knowledge of social conditions, and that the intimate relations among charitable societies could scarcely fail, with the broadening of the social sym-

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pathies and the enlightenment of the social conscience, to lead to active coöperation among such societies for the repeal of unjust laws, the enactment of needed legislation, and organized efforts to educate the public on all questions relating to the welfare of the poor.

Organized charity may undoubtedly, under narrow-minded, unimaginative auspices, become cold, mechanical, essentially uncharitable. Inspired by Christian charity and the social spirit, it becomes the very embodiment of constructive philanthropy, giving the best opportunity for pastors and laymen—for all good citizens—to work at the same time and in the most effective manner conceivable both for the individual who is in trouble and for the common good. In view of the intense activity of the charity organization societies and their high ideals, both religious and social, no better advice can be given to the disciple of the Master who desires under modern conditions to follow the spirit of His teachings than to become an active worker in the charity organization society, if one has already been established in his community; and, if not, to join with others like-minded in establishing one,

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seeking the coöperation in the latter instance of the department maintained by the Russell Sage Foundation for promoting the establishment of such societies in communities where they are needed.

The charity organization society which fulfills its mission most completely does not lose sight of its original objects: investigating and obtaining relief for individual families who are in distress. Thus its visitors have a legitimate errand when they visit the homes of the poor. They learn simply and naturally of their misfortunes and burdens. As relief is sought first of all from the relatives, former employers, and others upon whom applicants for relief have some natural personal claim, the original acquaintance with destitution inevitably broadens into some familiarity with the natural resources for its relief, and into a knowledge of the more or less precarious means by which others have managed to save themselves from the precipice of dependence. Personal causes of distress, and especially personal weaknesses such as dishonesty, intemperance, shiftlessness, disregard of family ties and industrial inefficiency, which at first loom

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very large in the visitor's foreground, gradually come into a truer perspective and in many instances resolve themselves into problems which are recognized as social. A low standard of living, an imperfect educational system, insanitary houses, lack of opportunities for play, lack of training for the responsibilities of the housewife, irregularity of work, long hours and low wages, and other sometimes irresistible forces, tending toward the destruction of health and character, take their proper place, first in the minds of individual workers who have constructive imagination and a large compassion, and finally in the definite program of the societies in which they become the natural leaders. A program of social work in the interests primarily of normal or average persons, aiming to insure that no one who is as intelligent, as industrious, and as virtuous as his fellows shall come into distress through unforeseeable misfortune, eventually reveals more clearly the fact that there are deficient individuals who need exceptional training, exceptional sympathy, and neighborly assistance. Psychology and anthropology become allies of religion and social work.

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It is for these reasons that the charity organization societies offer at the present time so extraordinary an opportunity for useful service. They are not sentimental or sectarian or partisan. On the other hand, they are by no means devoid of sentiment, or irreligious, or failing in a sense of civic responsibility. They not only preach investigation as a basis for action, coöperation, and personal service, but they have through a quarter century of careful but courageous experiment developed a mechanism and method by which an unlimited number in every community, of varying gifts and inclinations, may actually practice these virtues to their own advantage, to the advantage of the poor, and to the advantage of the community.

From the ranks of organized charity have come forth in the past decade public officials administering their office with a high sense of responsibility, college teachers having something very tangible and vital to teach in the field of social economy, leaders in movements for the prevention of tuberculosis, improved housing, the prevention of child labor, the protection of women and of all engaged in danger-

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ous trades, organizers of special institutions, such as the philanthropic pawnshop in New York city, which loans over ten million dollars annually and controls the graver abuses of the old unregulated pawnshop, authors of far-reaching beneficent laws on every aspect of the care of the poor and the lessening of the evils of poverty. Constructive philanthropy therefore finds its best expression in these societies and in the leavening influence which their active workers bring back into the churches from which the majority of them naturally come.

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CHAPTER VIII
THE SALVATION OF THE
VAGRANT

E. J. HELMS
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No man gave unto him. And when he came to himself, he said, I will arise and go to my father.—*Story of Prodigal Son.*

Isolate the essentially and manifestly unfit and provide tenderly but firmly for their extinction.—*Professor Warner.*

For the genuine unemployed—the independent, self-reliant, self-respecting workers—farm colonies are an inadequate remedy, uneconomic, wasteful, and destined in the future, as in the present and past, to be a futile remedy for their workless condition. In Germany, Switzerland, Belgium, Holland, from fifty to ninety per cent of the colonists are ex-convicts, chronic tramps, who often go to colony after prison, or arrive in serious debility from alcoholic excess. Farm colonies are only doss-houses in which good men are brought down to the level of tramps and wastrels and become chargeable to the parish.—*Report of John Burns.*

CHAPTER VIII

THE SALVATION OF THE VAGRANT

THE church alone cannot solve the problem of vagrancy, since it is an industrial as well as a religious problem. The state alone cannot solve the problem of vagrancy, since it is a religious as well as an industrial problem. The church and the state together can solve it.

It is not a small problem in whatever light you look at it. Some writers declare there are at least 500,000 homeless, shiftless, useless vagrants in the United States. Their support involves a tax of \$100,000,000 on the public. A railroad manager declares that the railroads alone suffer \$25,000,000 a year from their depredations. If only this vast army of the shiftless and criminal could be restored to manhood and womanhood and put to work, instead of being a burden and a curse, it might increase the public wealth \$200,000,000 yearly.

And who can estimate the sorrow, chagrin, disappointment, and heartache that this great

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army of vagrants has brought into our homes! Multiply this army of 500,000 by five, to include the families they misrepresent, and you will find 2,500,000 fathers, mothers, brothers, and sisters who go mourning all their days because of these recreant black sheep.

Dr. Reitman, a former hobo, classifies the tramp into three varieties: 1. The *tramp*, who dreams and wanders. 2. The *hobo*, who works and wanders. 3. The *bum*, who drinks and wanders. They all wander. They all represent differing degrees of degeneracy and undevelopment. There is none righteous—no, not one. So widespread is the tramp nuisance that He who came to seek and save the lost would not have far to go to find this variety of his own lost wandering sheep in Christian America.

Worthless vagrants are recruited from the vast army of the unemployed and from moral derelicts.

In considering the vagrant the reader must not confuse this worthless, wandering class with that larger number of unemployed, poor people in our land who have not so far degen-

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erated but that they would work if they only had a chance. Robert Hunter estimates that there are more than 10,000,000 people in the United States who may be counted as in poverty—whose ability to earn does not give them sufficient efficiency to maintain physical health. In other words, more than one tenth of our population is unable to obtain sufficient food, shelter, and raiment to maintain a normal physical existence.

Insufficient wages are due to many causes. Among others we may mention: 1. Mental and physical inability. 2. Unsteady employment arising from occupations depending on the weather, fashions, etc. 3. Disability arising from dangerous and unhealthy occupations. 4. Low wages because profits are used to pay dividends on watered stock. 5. Restrictions placed on trade and industry by powerful commercial combinations. When we consider these and other industrial causes of poverty, and realize that largely from the 10,000,000 people in poverty come our 500,000 tramps and vagrants, we begin to realize that the state has a mighty task to accomplish her part in the solution of the problem of vagrancy.

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All vagrants are not victims of poverty. Many tramps are criminals. Many vagrants are degenerates. A surprisingly large per cent are boys from sixteen to twenty-one years of age. They want adventure. They have had no vocational training. No matter how we may regard the problem of sin, whether it is degeneracy or reversion of type, or whether the victim lacks in moral development, no matter what our theory may be, the fact is that the church also has a mighty task to accomplish her part in the solution of the problem of vagrancy.

The duty of the state is to educate, to repress, to remove the industrial causes that make for poverty and vagrancy.

The duty of the church is to supply the regenerating and restoring influences of Christianity to the vagrants now being lost and to inspire the youth with such chivalrous ideals of service that our boys will be prevented from becoming vagrants.

It is evident that neither the state nor the church has given this great problem the careful consideration it demands. Sufficient consideration demands that every vagrant be

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studied as an individual to ascertain if his condition is due to "pure cussedness" or to physical or mental defects, or if he is a victim of educational or industrial maladjustments that should be righted. When this careful investigation has been made, then should sensible steps be taken for the restoration of the vagrant.

The governments of Europe have done much more to regulate and suppress vagrancy than has America. Of all European countries Switzerland has succeeded best. She has done this by her method of farm and industrial colonies. Begging is not tolerated. The various kinds of colonies permits a careful classification. For the criminal tramp the colony is but little better than the penitentiary. In every grade, however, opportunity is offered for the vagrant to lessen the time of his sentence and improve his welfare by good behavior. He can ultimately work himself into a free colony—without restraint—and earn some wages to help him later on. Switzerland is more successful than Germany or Holland or Belgium in the fact that many more of her vagrants permanently reform. Her colonies are smaller,

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and work in the fields rather than other industries is encouraged.

Massachusetts, I am told, is the only State in the Union that has a farm for vagrants. The vagrancy laws of Massachusetts are regarded as the best in America. The Massachusetts state farm is not conducted on the same plan that prevails in Switzerland. Instead of several farms that shelter different classes of vagrants, in Massachusetts there is only one farm which shelters hundreds of all grades on indeterminate sentences. Nor are the excellent laws of Massachusetts as well enforced as one might wish. Though there are fewer tramps than formerly, there are still many tramps in the various cities and towns of Massachusetts. This is likely to continue until there is a better understanding between the various magistrates and judges.

In the opinion of many sociologists, if we could have uniform state laws, uniform enforcement and proper vocational education of the coming generation, this great menace of vagrancy might be removed. Many writers declare that in its dealing with mendicancy the church has done more harm than good.

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Its insufficient doles or its lavish, impulsive, unthinking gifts have not checked but rather increased the tendency to vagrancy. It is maintained that the insanitary shelters provided by missions and the Salvation Army have propagated disease and sheltered criminals along with those not yet started on a career of crime. It is declared that where there has been one glorious case of rescue by means of religious conversion there have been hundreds sunken into deeper degeneracy by these unwise measures of relief.

There are some general principles of right giving that should govern our actions, whether the gift be for tramps or others. It will not be a digression to state a few :

Any gift, whether by inheritance or otherwise, that will cause the receiver to lessen his own powers or resources is a curse.

Every gift that develops the nobler powers of mind and heart of the receiver is a blessing.

Every gift should awaken gratitude in the receiver for the larger opportunity thereby afforded to render better service to God and humanity.

To leave property for relatives to quarrel

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over or cause them to become proud or to grow lazy, or to tend to indifference as to their work or calling; to leave property where it will not become a spur to nobler character and endeavor, is a curse and a blight to the relatives and becomes a detriment to human progress. Better were such property burned.

Likewise a gift of charity to a person or institution, when it fails to arouse nobler endeavor and better service on the recipient's part, is a curse.

It were better that a poor person should suffer material privation and want than that his character, his ambition, and his self-respect should be weakened.

Every gift should be a stimulus to self-respect and self-support.

If the foregoing general principles are correct it is evident that a great deal of giving is not only wrong but vicious. How many gifts to churches and missions and institutions and societies encourage increasing self-support? How often they become more beggared by their gifts!

Now, vagrants do not possess more independent stamina than college presidents, or

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ministers or missionaries or charity workers. All may become demoralized by unwise giving.

If a man is sick, heal him. If a man is well and will not work, "neither let him eat," said the apostle, and he was right. A nickel is too much to give to the impostor. He needs a friend "as wise as a serpent and as harmless as a dove." "Give to all that ask thee," but take care that you don't give always what they ask. Time, sympathy, courage, persistency is often needed by the ignorant and misguided more than money. Bread-lines, soup kitchens, free beds, free suppers, as inducements to attend a religious meeting, tend to destroy the self-respect of the recipient. They sink him into deeper degeneracy, since they add to his present degradation religious hypocrisy. To offer such a person an opportunity to earn his food and shelter and induce him to do so, stimulates Christian manhood in the unfortunate. Until the state recognizes it is a part of her duty to provide for each citizen a chance to earn a livelihood, the church and organized and private charity may well offer to the vagrant opportunity to self-help; but any alms that induces laziness, stimulates hypocrisy, and

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lessens self-respect is unchristian, sentimental, devilish.

In his book entitled *The Elimination of the Tramp*, Edmond Kelly finds the solution for the problem of vagrancy in the excellent farm colonies in Switzerland. There is no doubt that these colonies, with uniform vagrancy laws in our states, would go a long way in abating the evil. But no outside applications, no changes of environment, no education of the head only, have ever succeeded in removing the vagrancy, the depravity of the human heart. As was stated in the beginning of this chapter, this problem is religious as well as industrial. The work of the church should be in two distinct lines: 1. It ought to be a leader in inducing our states and municipalities to provide proper industrial colonies where the various grades of vagrants may be given opportunity to obtain self-support—for industrial relief belongs of right to the state rather than to the church. 2. The church should not forget that under the law, restrictive or reconstructive, the vagrant will never emerge into perfect self-control, self-respect, and freedom without the regenerating power of Jesus

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Christ. The chances of the vagrant's regeneration are greatly enhanced when he is induced or compelled to support himself. The laborer rather than the loafer is in a position where the ideals and claims of the gospel will appeal to his nobler nature. Free meals, free lodgings, free clothes, undermine the self-respect of sinner or convert and defeat regeneration. The church should induce the state to provide the destitute an opportunity to rise out of depressing circumstances. The supreme mission of the church is to inspire degenerate humanity with the regenerating possibilities of Christ within them—this is the evangel the church is to preach to every creature. Poverty is no more caused by drink, lust, and laziness than drink, lust, and laziness are caused by poverty. Back of these causes and effects is a factor little reckoned with by certain sociologists; nevertheless it is one so potent that it must be taken into consideration before the vagrancy problem is settled. That factor is sin. Until selfishness can be supplanted by love the vagrant heart will produce sorrow and disappointment. The gospel of the cross can change the vagrant heart.

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Churches and gospel missions in all our great cities count men and women by the hundreds who have been led back from vagrant lives by the gospel. These lost sheep would return to the Father's house by thousands if they had the same treatment the prodigal received in the far country. It is said of him that "*when no man gave unto him*, he said, 'I will arise and go to my Father.'" Let us make it easy for the prodigal to return; but let us not make it easy for him to stay away from the Father in idleness and sin.

The writer has had many years of experience in gospel work for the vagrant. He has studied this work in most of the great cities in our land and in Europe. He is fully persuaded that any material relief offered without an opportunity to earn it, or any relief that is not clean and wholesome and sanitary, is worse than a mistake. Until the state and municipality can be induced to provide for all needing industrial relief the writer believes the church would do well to provide industrial institutions in which an opportunity will be afforded all unfortunate persons to earn the supply of their physical needs. This can be

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best done with the full coöperation of religious denominations with each other and with the charity organization society. A church sufficiently filled with the spirit of Jesus Christ to undertake such an endeavor as this is not likely to forget that the gospel only can destroy sin.

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CHAPTER IX
THE NEEDY CHILD

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Each of these children represents either a potential addition to the productive capacity and the enlightened citizenship of the nation, or, if allowed to suffer from neglect, a potential addition to the destructive forces of the community. The interests of the nation are involved in the welfare of this army of children no less than in our great nation's affairs.—*Theodore Roosevelt, in Special Message to Congress, February 15, 1909.*

The most important and valuable philanthropic work is not the curative, but the preventive. . . . As to children who for sufficient reasons must be removed from their own homes, or who have no homes, it is desirable that, if normal in mind and body, and not requiring special training, they should be cared for in families whenever practicable. . . . So far as it may be found necessary temporarily or permanently to care for certain classes of children in institutions, these institutions should be conducted on the cottage plan.—*From Conclusion of White House Conference.*

CHAPTER IX

THE NEEDY CHILD

THE needy child has ever been symbolic of the highest and most imperative call to duty. As to whatever calls we might be in doubt, the obligation to assist a child in distress has been universally admitted. The punishment of him who causes one of these little ones to offend is of the most extreme type; the reward of him who succors a child is equally notable.

Nevertheless, it is doubtful whether in any line of social work individuals generally, and churches as organized bodies, have stumbled along more haltingly than in the discharge of this duty. It is not that there are not plenty of orphan asylums and similar homes in the land—there are more than a thousand of them, many of them being under the direct charge of religious bodies, and more than one hundred thousand children at this moment are cared for within their walls. It is not that the sums placed at the disposal of these insti-

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tutions by benevolent citizens, acting in many cases under the exhortation of their religious leaders, are insufficient; the institutions are as a rule equipped with adequate and oftentimes with elaborate buildings and the standards of maintenance are not generally deficient. Our shortcomings are rather in failure to study the needs of the child; in failure to adjust our help to his individual circumstances; in failure to inform ourselves at each step as to the progress being made elsewhere in the care of needy children; in failure to take thought, in addition to giving alms.

Looking at the array of institutions for children throughout the United States and at the small army of children in them, from the standpoint of nearly a score of years of experience, I feel obliged to express the opinion that a large proportion of these children ought not to be in such institutions; that a large number of the institutions were built and are conducted on an indefensible system; and that the net results upon many of the children of institutional care is harmful rather than beneficial, cruel rather than charitable.

This chapter is written from the point of

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view of discussing some of the duties and opportunities to assist needy children which come to the ordinary citizen. If each active citizen in the community were well informed concerning the general principles of child-saving work, a great proportion of these cases of need would be met where they arise and in a more kindly and considerate manner than when they are turned over to an established agency, more or less clumsily organized, without a very definite notion of the work which it needs to do, and with no standards as to what constitutes valuable results.

The fact that these opportunities come to us by accident in no way diminishes the imperative nature of their claim upon us as duties. I have often felt inclined to preach a lay sermon on the adventitious nature of most duties. To some duties we are born, others we achieve by deliberate choice; but by far the greater number are thrust upon us by what seem to be purely accidental circumstances. These duties, unexpected, unsought, and very likely undesired, are, nevertheless, unescapable. Propinquity is a perfect conductor of social responsibility. When we see

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or hear of a child in circumstances of destitution, neglect, or moral contamination, however accidental the event may have been, a new situation is created, a new duty is imposed upon us.

The fact that we may be rather hazy as to the exact nature of this duty and as to just how it should be performed does not relieve us from any part of the responsibility. Rather, it adds to the task of actual assistance the prior task of finding out what needs to be done. This may take us far afield; it may mean a study of the laws of our particular state and of the court decisions thereon; it may mean a study of the institutions established by the state or by local authorities or benevolent citizens under state regulation; it may mean interviews with local officials charged with the enforcement of laws; it may mean an appeal from local to state authorities; it may mean many interviews, many appeals, many discouragements. The circumstances will be rare, however, where it will fail to be found on inquiry and study that laws have been passed and agencies established intended to deal with just such needs as those which

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come to our notice and await only the initiative activity of the individual citizen who knows about the case in question to call them into action.

It is to be noted in passing that few of us have far to go, or indeed can go far, without meeting such cases of need. Unfortunately, poverty, disease, vice, hardship, and exploitation are widespread, and all of these evils fall most heavily upon children. Most of us have an entirely erroneous conception as to the amount of suffering and misfortune all about us. If possibly some of the would-be reconstructors of society paint the picture too dark, most of us paint it too light; if they are too somber, we are too comfortable. Those of us who receive our checks regularly at the month's end usually lose the point of view of the man who hesitates over an extra carfare—the point of view of that great body of men between whom and dire poverty there are only two strong hands and ten hours' work a day.

The situation that will confront us most frequently is that of destitution—the widow with her household of little children; the family in which the breadwinner has met with

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an accident or has been afflicted by disease; less frequently the household in which the breadwinner's earnings are insufficient or employment cannot be found. Under any of these circumstances most of us think first of the orphan asylum. As a matter of fact, that should be the last agency to be considered. Churches of all denominations have agreed theoretically in exalting family life; practically they have sinned more than others in failing to realize the value of family life for needy children and unthinkingly substituting for it the impersonal care and uninspiring background of the orphan asylum. To the widow especially, if she be of good character and of reasonable efficiency in the training of her children, is it not cruelty rather than charity to deprive her of the solace of the presence of her children and to deprive the little ones of the care of their mother as death has already deprived them of that of the father? The wiser course is to secure, for the home in which poverty alone causes the need, such assistance as will preserve the home life.

The White House Conference on the Care of Dependent Children, which met in Wash-

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ington, D. C., in January, 1909, at the call of President Roosevelt, expressed as its conclusions on this subject the following:

"Home life is the highest and finest product of civilization. It is the great molding force of mind and character. Children should not be deprived of it except for urgent and compelling reasons. Children of parents of worthy character, suffering from temporary misfortune, and children of reasonably efficient and deserving mothers who are without the support of the normal breadwinner, should, as a rule, be kept with their parents, such aid being given as may be necessary to maintain suitable homes for the rearing of the children. This aid should be given by such methods and from such sources as may be determined by the general relief policy of each community, preferably in the form of private charity, rather than of public relief. Except in unusual circumstances, the home should not be broken up for reasons of poverty, but only for considerations of inefficiency or immorality."¹

¹The conclusions of this Conference, which constitute the best summary of principles of child-saving work in this country, may be had from the Secretary of the Conference, Mr. James E. West, Metropolitan Bank Building, Washington, D. C.

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Adequate relief is easily prescribed but not easily secured or given. Under the laws of most of our states it is much easier to secure the admission of a child to an institution than it is to secure adequate home relief. To discuss fully the sources from which such relief should be sought would take us far afield and far beyond the limitations of this chapter. As suggested by the White House Conference, private relief rather than public aid should first be sought. Relatives, if there be any to assist, should be interviewed. The question of liability, legal or moral, on the part of the breadwinner's employer should be considered. If need be, moral suasion or legal advice should be placed at the service of the surviving parent or parents. In nearly every city there is some form of voluntary society, charity organization society, association for the relief of the poor, or home missionary society, which makes it part of its work to provide relief. If there be no such resources, the special subscription list has by no means outlived its usefulness. The resources of the public treasury may in many cases also be availed of. Some form of organized public home relief exists in

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most communities; the fact that it is exposed to grave abuses and is often used improperly should not prevent its proper use. In any event, we may be sure that besides meeting the material needs and providing for rent, groceries, clothing, etc., there will be continued need of those more difficult ministrations of advice, counsel, encouragement, and uplift without which the material aid may do harm rather than good.

There will be many cases, however, in which it will be either impossible or undesirable to keep the home intact. With the death of one parent there may be serious illness, permanent incapacity, or moral unfitness, on the part of the other. Dealing first with the comparatively rare case of the child left wholly without parental ties by the death of both parents or the death of one and the permanent incapacity of the other, here again the orphan asylum occurs first as the readiest means of relief. Here again, however, it should be the last resource; orphan asylums are peculiarly unfitted to care for orphans. The fact that there are no parental ties to consider, and that we can deal with the child solely from the point of view

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of his own best good without stopping to consider the doing of violence to natural ties or the possible legal claim of a surviving parent, enables us to consider that which is for any child next to its own home most desirable—the foster home. There are unfortunately, but for this particular need fortunately, throughout the length and breadth of the land many thousands of childless families; there are also many households in which the children are all boys or all girls and a foster child of the other sex is desired; there are also households in which all the children have grown to maturity and the parents still feel the need of child-life. The finding of such a home for any particular child is no simple task. There must, of course, be careful investigation as to the character, resources, and efficiency of the proposed foster parents. There must be a clear understanding of the terms on which the child is to be intrusted to their care. There must be provision for such subsequent visitation as will prevent neglect or abuse, straighten out difficult situations, and secure the removal of the child should such a step become necessary.

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In many states there are organizations known as children's aid societies, or children's home societies, which have devised a careful plan for carrying on such work. While their work is not always of the degree of efficiency which might be desired, many of them have carefully worked out methods for securing applications from desirable families, for wisely selecting a home for each individual child, and for its subsequent oversight until legal adoption or until years of maturity. Ordinarily it is better to call in the assistance of such an agency rather than for the inexperienced amateur to undertake the performance of duties of so highly delicate a character. The ordinary citizen will, however, find many occasions to assist such agencies. Very likely his morning's mail will some day bring him a letter of inquiry from such a society asking whether Mr. A B, one of his neighbors who has applied for a child, is a suitable person to be intrusted with the care and nurture of a boy or girl. Careful agencies address such inquiries to from three to six neighbors and acquaintances of each applicant. Although it is stated that the reply will be held strictly

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confidential, the answering of such a simple letter of inquiry proves not infrequently to be a severe test of character. In a surprising number of cases families of doubtful character or of hard, parsimonious, unsympathetic natures, will be highly recommended by a majority of their friends and neighbors, either through good nature or an unwillingness to incur the possible enmity and displeasure of a neighbor. The fact that a weak yielding to impulse, to save oneself trouble, may mean subjecting some helpless child to years of hardship is lost sight of. Not infrequently it is the very people who should be first to speak out clearly and strongly who are least apt to do so. Agencies whose work involves the making of large numbers of such inquiries have as a general rule, I believe, become quite skeptical as to the value of letters of recommendation from clergymen, and are much more impressed by communications from physicians, lawyers, or men in the ordinary walks of business life. There is, too, a curious hesitation on the part of good people to take any steps toward the rescue of children who may have found their way into unsuitable homes.

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Mistakes will be made even by careful societies, and not all are careful. Nearly every community, sooner or later, has its experience of the hardships of the "bound-out" or indentured or placed-out child. The obligation resting upon any good citizen, and especially upon any active worker in religious causes, to take the preliminary steps necessary to the rectification of any such mistake by informing the responsible agency of the facts seems scarcely to be felt. Each person waits for some other person to take the lead, and sometimes the sufferings and hardships of some child continue for weeks, months, or years in the midst of a Christian community and in the sight of people who are looking for opportunities to do good, but fail to act upon the opportunity which lies most nearly at hand and which, in fact, by the accident of having come to their notice, has become for them a duty of the most imperative character.

There is the same indisposition to intervene in securing the rescue of children from homes of immorality and cruelty. Nearly every state has its own code of laws providing for the rescue of children from physical neglect or

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brutality and from moral exposure, yet only a small proportion of children living under these circumstances are actually rescued. The well-known instances of families in which there is generation after generation of criminals, degenerates, and paupers are due in no small degree to the vicious example and training to which the children are subjected. No one fact in social work is more definitely established than that young children ordinarily respond quickly to the environment in which they are placed. In the great majority of cases children rescued at an early age, even from homes of extreme immorality and cruelty, if placed in elevating surroundings, become good citizens. There are instances, to be sure, of congenital degeneracy, but they are comparatively rare. The notorious Juke family, whose prototype can be found in many states, is an instance of the power of association as well as of the power of heredity.

But while laws are enacted and courts established for the rescue of children, these agencies are not automatic in their operation. Some person must set in motion the machinery in each particular case, and no more impera-

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tive duty rests upon the average citizen than to take the preliminary steps for putting legal machinery into operation when an instance of this character comes to his knowledge. If there be in the locality, or near by, a Society for the Prevention of Cruelty to Children, or a Humane Society, or a Board of Children's Guardians, its special knowledge of legal processes will be invaluable; but in the absence of any such organization no citizen is excused from taking the initiative. The process may be complicated and may at times seem baffling; to take the lead very likely means to incur opposition on the part of some timid souls and perhaps the active displeasure of others; but where, in the sacred writings or in the study of our own natures, do we find any direction to discharge only those duties which are pleasant and which are likely to bring in their track friendly approbation?

More likely, however, the case may be the one in which there is a balancing of considerations for and against the child's removal: the home conditions are not good, but are not altogether bad; or the boy has wayward tendencies which may not be sufficiently advanced or

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marked to require or even to justify the radical step of commitment to a reformatory institution. Herein lies an opportunity to perform a useful service which in its essential nature is as old as human society, but which, from time to time, takes on new names and in these newer manifestations is looked upon as a new thing. It is organized neighborliness and thoughtful friendship; it is sometimes called friendly visiting, sometimes neighborhood settlement work, and is the essential element of juvenile probation, and of the group of societies which are growing up about the children's court known as the Big Brothers movement, juvenile protective associations, etc. The juvenile court affords a valuable opportunity for bringing together those families in which something needs to be done and those good citizens who, from their surplus store of means, energy, and good will, can impart benefit to their less fortunate fellows. It matters little what the precise name, organization, or manner of procedure be, in its essential nature the work is that of personal influence, up-building of character, inspiring of ambition, and imparting of strength. The child may

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be the particular occasion of the setting in motion of the machinery of the court and of bringing into action the probation officer or the "big brother," but the study and consideration must include the entire household. All juvenile probation includes the probation of adults and of entire families. While some of the claims which have been made for the probation movement are ridiculously extravagant, it is easily possible, on the other hand, to fall into undue skepticism. Experience shows that it is possible in a great many cases, by systematic effort, resourcefulness, continued kindness, advice, employment, companionship, and similar means, to make over many difficult situations, to vitalize many relations between parents and children which have become traditional, to counteract and remove the influences for evil in the lives of children, and to strengthen and make paramount the uplifting influences. It is by this hand-to-hand method, here a little and there a little, that the improvement of social conditions is to be secured, more largely and certainly than by revolutionary changes in the structure of society.

Another pathetic figure appearing in every

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community from time to time is the homeless or needy woman with one child, very likely born out of wedlock. Here again the first inclination is to think of the foundling asylum or the infants' home as a means of relieving the mother from a supposedly intolerable situation, of placing the child in safe hands, and of saving the reputation of the family. Experience everywhere has shown, when the results are closely analyzed, that this is a thoroughly uncivilized, brutal, short-sighted, murderous cruelty, not a charity. It means the ruthless and violent trampling on all the finer instincts that are born with motherhood, whether or not that motherhood has been attained by way of the marriage altar. By denying parental responsibility a hardening process is set in motion, the ultimate results of which upon the character of the unfortunate mother are far-reaching. It is a crime in most states to abandon a child; it is hardly less serious, in fact, when the abandonment is at the door of a charitable institution. Perhaps the most serious aspect of this form of charity, however, is its effect upon the child. The "home" to which it is surrendered in most cases proves

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to be its long home, for when deprived of the mother's care, and of the nourishment which nature has provided for it, the unfortunate baby soon quits this inhospitable world. The mortality among very young infants separated from their mothers is always excessive. Under the very best circumstances perhaps fifty per cent survive infancy; under less fortunate circumstances, thirty per cent, twenty per cent, or even less. It sounds very harsh to say it, but it is nevertheless profoundly true, that all those who participate in this wretched business of separating young babies from their mothers are contributing to wholesale infant mortality. All this is as unnecessary as it is short-sighted and foolish. It is easy to assist a mother willing to care for her child to find a situation to which she can take the child with her, receiving somewhat smaller wages than if she were unencumbered. In several of the larger cities hundreds of such situations are provided each year. The difficulty of securing domestic service is such that when once it is known that mothers with one or even two children are to be secured the number of applicants always exceeds the supply. In the crowded

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quarters of the city apartment the additional child may be an impossibility; in the farmhouse or in the suburban town the presence of the child causes comparatively little inconvenience, and in fact he often becomes the center of a surprising amount of affection, care, and assistance. The opening of one's doors to a mother and child under these circumstances is a very practical and helpful form of charity.

Whatever the circumstance may happen to be which first brings one into contact with the life of a needy child, it is quite certain that careful study and reflection on the needs of that one individual, and consistent following up of the different tasks which one is thus led to undertake, will soon bring one into contact with a very wide range of effort for social betterment. He must indeed be a superficial manager of an orphan asylum who could continue year after year admitting the children who have been left fatherless by the ravages of tuberculosis without finding himself drawn into active participation in the world-wide campaign for the prevention of that disease. In a study of the statistics of the orphan asylums of a city in which there are nearly one

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thousand children in institutions, and an examination of the mortality records of the health department of that city, it was found that of the deceased parents, as to whom the cause of death could be ascertained, fifty-two per cent died of tuberculosis. That happened to be a city in which the tuberculosis death rate was unusually high. It was expending each year one hundred thousand dollars for maintaining destitute children; it doubted whether it could afford to spend ten thousand dollars in the prevention of tuberculosis! The children certainly must be cared for, but it is equally certain that we cannot afford to fail to expend such sums as may be necessary to prevent the appalling loss of human life in the productive years from an entirely preventable disease. Our present course is as uneconomic as it is short-sighted and essentially uncharitable. Again, he must be a superficial person who continues to care for the children of parents who perish in industrial accidents or who lose their vitality and strength by occupational diseases, but fails to become interested in legislation which will place the burden of such accidents and diseases upon

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the industries which cause them and not upon the defenseless widows and children of the workers. In other words, such families should not be aided by charity, but should be supported by the industries. The United States, with its forty-six separate sovereignties, lags far behind many foreign countries in enacting progressive legislation for social justice in this and kindred lines.

In other words, any citizen who lives up to the opportunities which come to the average person in befriending the needy child will soon find himself, by that process, brought face to face with a wide range of social problems. His views of life, and especially his conceptions of Christian duty, will be profoundly modified. He will cease to apply solely a quantitative measurement of Christian progress and will apply at all points a qualitative standard. He will find himself dissatisfied with a highly individualistic conception of Christian duty and will become an evangelist of a new type—an evangelist of a new social order in which the essential principles of the Christian religion, instead of being simply an ornament, will be the foundation on which

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the industrial and political social structure is built.

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CHAPTER X
THE ORGANIZATION OF A
CHURCH FOR SOCIAL
MINISTRY

WORTH M. TIPPY
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The purpose . . . is to restore the idea of the Christian Church as a moral and social power, present, universal, capable of transforming the whole life of mankind and destined to accomplish this transformation, . . . the Church . . . as embracing the general life and society of men, and identifying itself with these as much as possible; as having for its object to imbue all human relations with the spirit of Christ's self-renouncing love, and thus to change the world into a kingdom of God.—*W. H. Fremantle.*

At such a time, for the church to sit still and be content with theories of its duty outlawed by time and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God.—*Henry C. Potter.*

This definite social organism, the local church, contains the potency for the cure of all the ills that flesh is heir to. Here lies the solution of every social problem. Let no other society displace in our consciousness the local church.—*Edward Judson.*

CHAPTER X

THE ORGANIZATION OF A CHURCH FOR SOCIAL MINISTRY

EVERY church should be a socialized church. It is erroneous to consider that only institutional churches are truly socialized. Every church should look upon the creation of just and happy social conditions as one of the prime objects of the institutions of religion.

Churches are socialized, to a considerable degree, of necessity. The humblest of them is a true social center for its people, and more or less also for its parish. Its teachings involve men's relations, and its people do things in love for one another and for those in misfortune. Almost every church is interested in good government and is a militant temperance organization. Churches are influential also in creating the spirit of altruism which expresses itself in the philanthropies and social movements of the nation. These facts are of importance in the awakening of the church to

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its social mission, in that they offer a point of departure. The most conservative churches already believe in social service, but as a rule are not conscious of the significance of what they are doing. Once they realize the social mission of the church, and get a vision of what is to be done, they are ready to enter upon a more aggressive policy.

We cannot be blind to the fact, however, that most churches have little understanding of the social problem in all of its terrible significance, and little of the true social spirit. The message of the pulpit has not been close enough to life, and its terminology has not been that of the places where the people meet. Communicants of churches have been too long absorbed with the problems of the churches themselves, particularly with their maintenance, and too absolutely concerned with the ministry to the inner life, to have the larger outlook upon the need of the world. Most of our churches have yet to be awakened, informed, and organized for social ministry. The province of the chapter is to deal with the concrete problems involved in that organization.

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THE CENTRAL PLACE OF THE PASTOR

The pastor, as a rule, will be the central figure in this work. It can be accomplished by a group of laymen or by a single strong layman, but under ordinary circumstances, if a church is awakened and goes into the fight for a happier world, it will do so because the pastor leads it there. He must have faith. He must realize what he has to do. If he has not been a student of social questions he must become such. If he has not had practical experience in scientific methods of charity and in constructive reform he must get such experience.

A pastor who desires to socialize his church should begin by giving himself to the poor, to the aged who are in straitened circumstances, to neglected children, to the families of drunkards, to widows and deserted women who are struggling to hold their children together, to the unemployed, to helping young people desiring an education, and to the victims of accidents and sickness. No pastor is ready to lead a church into a larger social program until he has proven to his people

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and to the people of his neighborhood, by such service, that he knows what to do, and that he is actuated by compassion and not by motives that are primarily ambitious and intellectual.

He should also familiarize himself with the social movement in his community, and identify himself with it, so far as that is possible, in order that he may intelligently direct the forces of his church when they are brought to bear upon these larger interests.

SOCIAL SERVICE COMMITTEE

A pastor who has done such work will have discovered those in his church who are interested with him and upon whom he can depend. One would advise that they be gathered together, or that an informal committee be selected, or, better still, that the pastor recommend to his Official Board the creation of a standing committee on social service with clearly defined duties. The Lambeth Conference of 1908, in its encyclical to the churches, recommended that "A committee or organization for social service should be part of the equipment of every

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diocese, and, as far as practicable, of every parish."

The following statement of the organization and duties of such a committee, taken from the Official Board Standing Committee of Epworth Memorial Church, Cleveland, has proven effective in practice:

"The Social Service Committee shall have general supervision of the charitable and social service work of the church and its various auxiliary organizations, to the end that this work may be thoroughly unified and systematized. It shall provide all possible relief in cases of distress or need in the church and parish, involving employment, destitution, sickness, or infirmities of age, making such expenditures therefor as shall be authorized from time to time by the Official Board. The committee shall keep in view the correlation of the church with the Federation for Social Service and other connectional movements of the Methodist Episcopal churches of Cleveland, the Associated Charities, and such other charities and movements for social betterment and social reform as the Official Board may authorize upon its recommendation.

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"All important requests, not involving money, for coöperation and assistance by charitable organizations, and for coöperation with reform movements, shall be submitted to the Social Service Committee. Such requests involving money may be submitted to this committee but must be referred with recommendations to the Finance Committee for final action."

It will be observed that the powers of this committee are extensive. It is charged with the organization, unification, and supervision of the charities and social service work of the church, the correlation of the church with connectional movements of a like character, and also with those of the city. It is responsible to the board for expenditures and accounting, and it passes upon requests for coöperation from the church where those do not involve money.

Such a committee if active will have great usefulness in the church. It will add wisdom and power to whatever the pastor undertakes, and the things which it agrees upon are likely to have little opposition in the governing board of the church.

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In many churches the pastor will find such a committee sufficient. But where the church is large, and its charities extensive, it will be found burdensome to the committee and to the pastor to handle them. An additional committee may then be created.

A CHARITIES COUNCIL

This committee should consist of appointed or duly elected representatives from the Sunday school, particularly the Beginners' and Primary Departments, the women's societies, young people's societies, men's club, and a staff of friendly visitors from the church. This committee may be directed by the pastor, a deaconess, a salaried member of the pastor's staff, or by a capable volunteer worker. If such persons are not available, the pastor must temporarily assume the responsibility of directing the work.

In Epworth Memorial Church the work of the Council is directed by the church deaconess, under the general supervision of the pastor. She is surrounded by a staff of friendly visitors and representatives of the church organizations mentioned. The work

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is carried forward on the principles of scientific charity; that is, thorough investigation, adequate and sustained assistance when assistance is needed, every effort to bring families to self-support and normal conditions in the home, a careful system of records, and coöperation with the charities of the city.

THE CHURCH AND ORGANIZED CHARITY

After extended experiment the church has settled upon certain well-defined principles. It cares for the need of its own members and the families connected with its Sunday school, with occasional help on outside cases in the parish. It refuses kindly but firmly to give assistance to unknown people who apply at the office or to the pastor. Such persons are almost invariably professionals and are referred to the Associated Charities, with the explanation that this organization was created for such work as a part of its duties, and that the church cannot undertake it. People from other parts of the city are referred to the same organization, or to a church in their own parish.

Pastors in communities where the charities

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are not organized have a more difficult position. They should attempt an organization, or they should arrange to find work for unknown applicants, or they should refuse assistance unless in exceptional instances. Without such action the army of professional mendicants cannot be brought under control.

If the church is able to do more than care for its own people, as frequently happens, families are taken from the Deaconess Home or the Associated Charities, or money and supplies are sent to these institutions. The principle is that a church should not adjust its charitable work to the need of its membership and Sunday school, but should do its utmost in this kind of work regardless of its own conditions. Many suburban churches, and churches in fine residence sections of cities, have no cases requiring relief in their membership and yet they are able to do largely. Such churches should rally to the support of institutions which are at work in industrial neighborhoods. It should be considered a reproach to a church to have no systematic charities.

Epworth Memorial works closely with other

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societies in the city, receiving and giving assistance. If a father is neglecting or abusing his family the Humane Society is brought in and he is warned, or sent to the workhouse. The Juvenile Court is used, also the Visiting Nurse Association, the Legal Aid Society, the City Hall, the Associated Charities, hospitals, the City Infirmary, the Children's Aid Society, orphanages, and old folks' homes. Through the coöperation of such organizations the church is able to accomplish a work which would be absolutely prohibited if attempted alone.

Careful records are kept of all cases and families, the church using the blanks of the Associated Charities. These records are private. The financial records are kept by the Office Secretary as a part of the church finance. When possible, loans without interest are made, instead of giving money outright, and these are later collected in small payments. The church has found it expedient to watch these loans, and as a rule to collect promptly. Where a family requires more or less permanent attention a friendly visitor is assigned to the case. He recommends relief but does not give it, that being left to the Charities Coun-

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cil. A wise friendly visitor will often find the root of the trouble, and with it a way to independence.

Every effort is made to secure employment for those out of work. The church has found that in times of unemployment there are large resources in the homes of a church. Enough temporary work can be given to keep men employed a part of each week, so that they will be self-supporting. At the same time the church is not responsible for the handling of money. Men are paid by those for whom they work. In times of unemployment people should be encouraged to give work to the unemployed which under ordinary circumstances they would do themselves.

The church finances its charities by an annual Thanksgiving offering which is worked up in advance. In addition the Charities Council receives the communion offerings, the Christmas gifts of the Sunday school, and occasional private contributions.

THE CHURCH AS A NEIGHBORHOOD CENTER

As was said in the beginning of this chapter, every church, even the most exclusive,

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is a true social center for its people, and to a degree for its neighborhood. It is a voluntary self-supporting organization, combining worship, instruction, personal friendships, social gatherings, ministering to all ages, providing for more or less of philanthropic work, and carrying on extended neighborhood visitation. A few churches of every communion are exclusive and really nonsocial, but the average church is sincere and democratic.

Certain principles ought to guide the development of a church as a social center.

The first is that every church should determine, as the first obligation, to minister to the people of its immediate parish. A serious weakness of Protestant churches is, that, having no parish system, each large church covers the city, and every church reaches out as widely as possible. Parishes overlap, a thorough handling of a neighborhood is seldom attempted, and new families are constantly overlooked.

A thorough parish system with hard-and-fast lines is not compatible with the free life of Protestantism, and it is not necessary. If each church ministers closely to the people

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who live around it, the city will be taken care of, and the church will be justified in reaching out over the community to all who are drawn to its fold.

The second principle is that the character of the work which is to be undertaken should be determined by a study of the needs of the parish and of the membership of the church. It would be a good fortune if the term "institutional church" could be dropped from our vocabulary. Every church should be socialized. It should become a real parish center, more or less institutionalized according to what needs to be done. In residence sections, where people have everything, a highly institutionalized church is unnecessary, while in industrial neighborhoods it may be very desirable. Even in industrial neighborhoods, what the church should do will be influenced by what the schools, the city, the private organizations have undertaken for the same community. Whether a given church shall have a gymnasium of its own, night schools, a fresh-air camp, reading and game rooms, a highly developed system of clubs for boys and girls and young people, a kindergarten, nur-

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sery, or dispensary, will depend partly upon its ability to finance and manage such features, but primarily upon whether the community really needs them.

Protestant churches in America are neglecting industrial neighborhoods. They tend to seek self-support, and turn naturally to residence suburbs, or to sections of cities where better paid workingmen have their homes. There is urgent need of a new policy, in which strong churches and city missionary unions shall systematically plant highly socialized churches, with properly trained and sympathetic pastors, in crowded sections of cities, or provide better facilities for churches already existing. This is the most effective way for the churches to keep near to the masses of the people.

SOCIAL EDUCATION IN THE CHURCH

The work of the church in social education involves the pulpit, the instruction of children and young people in the principles and practice of social service, and work in men's clubs, young people's societies, and missionary societies. It may also include special forms of

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propaganda, such as lectures, people's forums, reading clubs, and groups of classes for study, such as those provided by the American Institute for Social Service.

1. The pulpit must always occupy the central place in the socialized church. The range of its discussion is limited only by the power and wisdom of the preacher who occupies it, and by the laws of fairness and expediency. It is difficult for a pastor to speak with authority upon many vital issues, because they involve specialized knowledge. He must depend upon his laymen to work out the principles of the kingdom of God in their places of influence. He himself has need to be sure of his ground and careful of his facts.

On the other hand, he ought not to be timid. Few men have specialized knowledge in more than one or two phases of the social problem, and the general information of his people need be no greater than his own. It should be recognized also that the minister is a specialist in his own field, and that this field, which covers the church, the home, the parish, community activities, and a near insight into

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the lives of many individuals of all classes, gives him an unusual opportunity for information. He has at least the power to get his people to see the social problem, and to realize something of its gravity; to awaken the spirit of altruism within them, and to direct it into channels of practical value; to arouse their consciences and to modernize their ethical ideals. These are great functions, and require only a sufficient knowledge of facts to enable the preacher to speak with reasonable accuracy, and to illuminate what he has said by concrete instances.

2. The instruction of children in the principles and practice of social service is of primary importance. For this purpose the Sunday school offers the greatest opportunity. The Sunday school literature of the church is now giving attention to the social application of the lessons, and any careful teacher can do effective work. It should be made a feature of the instruction in teacher-training classes, and pastors should give it special consideration in teachers' meetings.

Interesting experiments in the same work have been carried on for the last two years

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with the boys' and girls' clubs of Epworth Memorial Church. The endeavor has been by systematic instruction, the use of lantern slides, and visitation of tenement neighborhoods, playgrounds, and various charitable institutions, to awaken their social spirit, to inform them concerning the fundamental problems of a city, and to interest them in simple kinds of service.

Children at once become deeply interested. They will discuss the dangers of a bad tenement, and what should be done, with the keenest intelligence. They quickly recognize the functions of a city government and the dangers arising from incompetent or corrupt officials, and soon realize how the whole city is bound together.

The interest developed is directed to certain practical forms of work, such as are within reach of children. Small contributions are made to certain institutions. The girls make little bags for the visiting nurses, or receptacles for Christmas gifts for a children's home. The boys carry baskets on Thanksgiving and Christmas. The children are taught the nobility and duty of public spirit, the social obli-

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gations of business men, and the shame of any betrayal of the common good. They are taught also to despise idleness, to be ambitious to do a large work in the world, and to earn what they get by a corresponding service to society.

3. The possibilities of social education in connection with adult organizations in the church, such as men's clubs, missionary societies, young people's societies, and adult classes in the Sunday school, are also large. The programs of men's clubs usually give adequate place to social questions. A club might easily become an effective forum for public discussion, and federated clubs a force in municipal affairs.

The Woman's Home Missionary Society of the Methodist Episcopal Church, South, has for several years made the study of social problems the main feature of the programs of its auxiliaries, with most excellent results.

With the development of adult classes in the Sunday school, a group for the study of social questions should be organized wherever possible. The lessons provided by the American Institute for Social Service are recommended

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by the Methodist Federation for Social Service.

Young people's societies should give attention to social service in their devotional programs. It is fortunate when the young people are back of some philanthropy which appeals to the imagination. The Epworth Leagues of the North Ohio and East Ohio Conferences finance the fresh-air camp of the Cleveland Deaconess Home, and the Leagues of Toledo and vicinity do a similar work. The experiment has proven very successful.

THE CHURCH AND ITS COMMUNITY

1. The spirit of altruism which the church creates naturally overflows to meet the needs of the community. An overwhelming percentage of the social workers in every city are men and women who were trained in the churches. The great charities and reforms of a city cannot be denominational or interdenominational, but communal. The highest forms of religious social service will more and more assume an unselfish character, in which the churches send out their workers or unite themselves as institutions with the other forces

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that are working for the common good. Those members who are giving themselves to communal forms of service should be recognized as workers of the church even though they are not able to give additional time to the church. Frequently it is not desirable that they should, for their highest efficiency may be elsewhere. The church cannot offer opportunity for service that is worth while to all of its members, and must be content that many who find inspiration in its fellowship shall work in other fields of the kingdom.

2. The pastor and his Committee on Social Service should undertake to bring their church into coöperation with these communal forms of effort. It should not be left to take care of itself. In the first place, it is absolutely necessary for any church which plans aggressive charities to be allied with such organizations as the Associated Charities, the Visiting Nurse Association, the Legal Aid Society, the Humane Society, hospitals, orphanages, the Children's Aid Society, and the City Hall. With their coöperation the church can undertake cases which it could not handle by itself.

3. The church and the labor movement is

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related in a vital way to the local church. Connectional and interchurch bureaus of labor can do much, but it is equally essential that pastors and individual churches everywhere establish relations of confidence with the labor organizations of their communities.

As was said earlier in the chapter, one of the effective ways in which the church can keep near to workingmen and their families is to establish well-equipped, self-governing churches in industrial neighborhoods, under the care of ministers trained for the work, who are also sympathetic to the aspirations of their people.

But it is equally important that every pastor have the confidence of the workingmen of the city, that every church be democratic, and that the pastor inform his people of the significance of the labor movement, as it represents the hopes and ideals of the masses, and their concrete efforts to obtain a fairer share in the good things of the world. Labor bodies will be found among the most effective organizations of the community in many movements for social betterment.

4. A church which attempts this broader

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work will find itself entering upon a new life. Denominational and institutional selfishness will give place to a broader spirit. The horizon will become not only parish-wide but city-wide. The generous life of the community, with its universal sympathies, will flow through the church, and an institution which is often distressingly narrow and unsocial will be glorified by the passion of the common good.

RURAL CHURCHES

The suggestions of this chapter have been given largely from the point of view of the city church. The writer is conscious that the country church offers a great field for social ministry, and that it has been neglected by social students. It is now realized by the denominational committees on social service, and by the committee of the Federation of the Churches, that the country parish must receive the same careful attention that has been given to the city church.

The principles stated in this chapter and the methods of organization suggested will apply fundamentally to the city or the country

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alike, although the things to be undertaken may be radically different. Scientific methods of charity, the care of neglected children, the proper treatment of tramps, the things to be done in sickness and accident, the care of the drunkard, his family and children, are essentially the same everywhere, except that in the country the methods are more neighborly and less institutional, and the problem less perplexing and not so overwhelming.

Country churches with little demands from their own midst may well rally to the support of the city by sending in money and supplies of food and clothing to churches, missions, hospitals, deaconess homes, and various other charities. The country is so closely related to the city by the crowds of young people who leave it every year for the city that such mutual help is appropriate and beautiful.

It has seemed impossible to enter into greater detail within the necessary limits of a chapter. What has been written might easily be extended into a volume. The primary need, however, is not for books, but for pastors and laymen who will undertake large things, learning what they can from outside sources

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but depending mainly on their own good sense.

This awakening and organization of local churches is the matter of first importance in the social movement, so far as that movement is related to the churches. Protestantism will become socialized as rapidly as its individual congregations in ten thousand cities, towns, and villages are socialized. If they are not aroused and organized, connectional and inter-church efforts will have comparatively little power.

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CHAPTER XI
SOCIAL SERVICE IN THE RURAL
CHURCH

GEORGE T. NESMITH
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The special task of the country church (and its allies) is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help rural people to incarnate these ideals in personal and family life, in industrial effort and political development, and in all social relationships.

There should be a distinct profession—the country minister. It should command the services of the best men. It should have an *esprit de corps*. It should have a definite program. It should have a literature and the machinery for frequent conference and for aggressive propaganda. Let there be an organized movement on behalf of the renaissance of the country church.—*Kenyon L. Butterfield.*

CHAPTER XI

SOCIAL SERVICE IN THE RURAL CHURCH

THE first thing that the rural pastor can do and must do in helping his community is to prepare himself in spirit and vision for social service. The only real help, after all, is that which helps one to help himself. The minister in the rural district is subject to peculiar temptations. The greatness of his problem, the loneliness of his field, the dead level of his existence, the paralyzing effect upon himself of the stagnation which is "in the air"—all these tend to ungird him and unfit him for his task. "The yellow streak" which is in every man begins to show itself, and he turns his eyes cityward. He has but one thought: to make such an impression upon his superior that he may be called to a city pastorate. In the hands of such a pastor the rural church is bound to suffer. He is there not to minister unto it, but to be ministered unto. He is there not to serve the community and to build it up, but to be served

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by the community and to be built up by it. It is this which is the curse of the rural community. The tenant farmer looks upon the farm home merely as a stepping-stone to a home in the village. The rural teacher looks upon her vocation merely as a provider of fine clothes and as a stepping-stone to marriage. The rural pastor looks upon his church as but a stepping-stone to a city pulpit.

If he has not the ambition or energy to leap by this means to higher ground, his inertia soon causes him to drift with the prevailing current of the community. Instead of influencing the community, he permits it to influence him. Instead of shaping the community according to his ideals, he lets it drag him down to its own low level. Many a rural pastor, after an attempt to lead the church to his high way, only to meet with indifference, gives up the struggle. Gradually he shrinks in soul and heart to the size of the community. His loins become ungirded and his lamp unlit.

To prevent himself from succumbing to the peculiar temptations of his environment, the rural pastor, therefore, must make himself

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strong from within. Josef Hofmann, writing "How Rubinstein Taught Me to Play," says that the reiteration of the master was, "Before your fingers touch the keys you must begin the piece mentally; that is, you must have settled in your mind the *tempo*, the manner of touch, and, above all, the attack of the first notes, before your actual playing begins." Likewise before the minister touches the problem of the rural community he must begin the work mentally. He must have settled in his mind the spirit, the methods, the manner of touch, and the attack, before he actually begins his task.

He must first prepare himself in spirit, that he may bring to his task the one thing which he can command, a mighty heart. He must look upon himself as a missionary. He must make up his mind that he will live his life, not where prestige, applause, and luxury are, but where he is most needed. He will carefully count the cost, lest having begun to build he should be unable to finish. His must be the stuff of which martyrs are made. He must resolve to prepare himself for this special work, and to spend his life in its accomplishment. He must look upon it as his permanent

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field, as the "volunteer" looks upon Africa or China. His passion must be for the rural community and its salvation. He must burn with it. It must be a fire in his bones. Only such a spirit can face this mighty problem and faint not.

But more is required than missionary spirit. Most important of all qualifications is social vision. A pastor may have a flaming zeal, and yet be inefficient if his eyes are blind to the problem which confronts him. The average rural minister is not he of the ungirt loin. He is active in his parish, but he does not struggle with the rural problem, because he is not keenly alive to it.

The social vision, moreover, is essential to the missionary spirit. The power to turn from the path of prestige and ease to that of isolation and difficulty comes only with a vision of great need. The power to lay down one's life and to bury it in the obscure work of a rural parish comes only to him who sees and feels therein the great need. It was the vision of Isaiah in the temple that sent him out to redeem a people of unclean lips. It was the vision of Paul that sent him out into the Gen-

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tile world to be stoned at Lystra, scourged at Philippi, imprisoned at Jerusalem, and beheaded at Rome. And so it must ever be. Many a missionary has returned spent in body and mind only to go back again to die on the foreign field. When Jesus was on the cross his persecutors cried, Thou who saved others, if thou be the Son of God, save thyself and come down. But he came not. This is the one thing that the Son of God can never do. The only thing possible for him is struggle, not for self, but for the life of others. So, when a man gains a clear vision of the great needs of the rural church and feels with deep sympathy the woes of the rural community, the only thing possible for him is to devote his life in a struggle for its redemption.

The rural pastor needs, therefore, to prepare himself for his field of life endeavor by a special training for his vocation. More than one pastor of the country church has abandoned this field of service, not because of the attraction of a city pulpit, but because, as he has squarely faced his task, he has been compelled to admit that he was utterly unfit to cope with his task through lack of training for

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this special work. The time has come when ministers who are going into the rural parishes must prepare themselves especially for this work. At present we do not have institutions well fitted to give this preparation. "We need," says President Butterfield, "a sort of working agreement between the church colleges, the seminaries, and the agricultural colleges by means of which men who are seeking the country churches may not only have the requisite academic and theological training, but may also have mastered a sufficient amount of scientific agriculture, of agricultural economics, and of rural sociology to appreciate fully the real problem of the rural community, and to understand the relation of the religious interests to that problem and to the other agencies that are at work trying to solve it."

Having thoroughly prepared himself in spirit, in vision, and in technical education for his special field, a man asks to be appointed to a rural parish, which is big, not with prestige, but with need and opportunity. The first thing to do, having arrived upon his field of effort, is to "find himself." He gets the points of his vocational compass. He asks

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himself why he is there, and what is to be his objective, his chief interest and emphasis, and his unit of inquiry. In other words, he endeavors to see clearly the needs of his particular community, and to formulate some provisional program of work. Having begun his task, "mentally," and brought to its initiative a mighty heart, he goes out into the community to take an account of its religious, social, educational, and economic conditions and resources, and strives to see how the church can relate itself to them. Looking upon himself as an expert in community building and upon his church as the central institution for the reconstruction of the deteriorating community, with a true scientific spirit he seeks first to know the actual facts of the situation, and the factors that are at work both destructively and constructively. So he goes from house to house, and endeavors to come into touch with each family. His manner is not patronizing, nor that of the census taker, but sympathetic and neighborly. He acts as if he were one of them, and has come to spend his life with them. In this way he discovers the home standards, the ideals, the needs, and

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the failures that go to make up the home and social life of the community. He talks with the farmer, gets his agricultural viewpoint and the agricultural standards of the community. He visits the rural schools, gets acquainted with the teachers, and assures them that he is there to help them. He learns their wants, their discouragements, their pedagogical and social vision. He gets in touch with the young people of his parish, becomes their friend and confidant, finds out their longings and discouragements, their moral, social, and intellectual needs and habits. He allies himself with all the rural social organizations, such as the Grange, the Farmers' Institute, the Farmers' Club, the Teachers' Association, learns their aims, failures, and successes, and assures them of his interest and hearty support. In this way he gains a clear understanding of the social structure of the community, its strength or weakness, its assets and liabilities, its conditions and resources. And on this careful scientific basis he plans the program by which his church with his leadership is to minister to the needs of the community and to save it from stagnation and death.

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While every institution and community must be studied on its own ground, he will probably have found that his community, like other average rural communities, has deteriorated because of its "failure to preserve on its American farms," as President Butterfield, of the State Agricultural College of Massachusetts, says, "a fine, strong, educated, resourceful, honest class of people." And he doubtless discovers that this class of people have abandoned the community because of its failure to guarantee the several ends of life without which no one is ever satisfied. He will probably find that its power for health, despite its sunshine and breeze, is less than that of the city, through the lack of a cottage hospital, trained nurses, and competent physicians; that its power for wealth is neutralized by lack of laborers, inefficient tenants, and foreign migration; that its power to give knowledge is lessening through low school standards and poor equipment; that its ability to satisfy the desire for sociability is annulled by petty cliques, denominational strife, and foreign gregariousness; that its natural beauty is marred by unkempt farms and by villages

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down at the heel; and that its power to nurture the desire for rightness and religion is weakened by low standards of morality, and by a rural church which has lost its sacrificial spirit and authoritative leadership in a mere struggle to keep itself alive.

Having made a thorough study of the problem of his community, and having discovered the causal connections which have brought about its deterioration, or kept it from attaining the state of an ideal and attractive community, and having made a careful examination of the various organizations which are seeking to ameliorate the conditions of the community, analyzing their methods and program to find the cause of their strength and failure, he derives from this study and analysis a regulative principle for his own attack. It will probably be something like this: The method, based upon a scientific analysis of the social structure of this community which will ameliorate its conditions, must secure the forceful interest, coöperation, and organization of its members, regardless of age, sex, party, or creed; and must satisfy the interests of individual and social welfare,

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namely, health, wealth, knowledge, sociability, beauty, and righteousness.

His next step is to prepare his church to initiate some positive program based upon this principle. This will not be easy, because the rural church has come to look upon itself as the pastor's field of effort, not his force. He will show his church that it is the institution best fitted to carry out a program of reform; that other rural institutions lack the permanence, the scope, the community reverence, the opportune location, the enkindling personality of a great founder, the enthusiasm and consecration for service which is found in the church. He will make clear that the church is best fitted to secure the forceful interest of each member of the community in a work for the redemption of the whole community; that "the true integrating force in society is a spiritual force," "the spirit of Christ in the hearts of men." He will show that "the very function of the church is to build up the community; to unify the forces which make for righteousness, and to inspire them to realize the high ideals attainable; to preach and realize here on earth the kingdom of heaven."

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He will find that he must give the church what it chiefly lacks—a clear vision of its social function. The church has long been trained to see God, who is invisible; but it has not been trained to see humanity, which is visible. The deterioration of the rural church has been due largely to the fact that the pastors and leaders at large have failed to see that the church has any relation to the stagnation which is going on about it. They have failed to see that religion is never to be an isolated activity in the community. When the rural church sees with clear vision that it is to lose itself in the life of the community; that it is to put its spirit as leaven in all the activities of the community; that it is to inspire and initiate, if need be, activities which shall guarantee the satisfaction of the fundamental desires of the community life; that it is to coöperate with all other forces which are striving to do this as it has not in the past—then a transformation will take place in the rural communities.

The rural pastor, moreover, makes clear to his church that the church cannot carry out a rational program of reform unless it can

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bring forth within its ranks men and women full of the sacrificial spirit of the sons of God. The church must furnish largely the persons who are to initiate the movements and execute the plans which are to better the conditions of rural life. If it cannot generate in its membership the spirit of service and sacrifice, if it cannot bring forth cross-bearers, if it cannot develop men and women who will deny themselves and the interests of class or denomination and lay down their lives in the service of the community at large, the church cannot carry out any program of social service. The generation of this spirit is the great function of the church. "If the rural church cannot itself execute a plan for social betterment, it must at least furnish men and women dynamic with the sacrificial spirit who will execute them. Unless it can do this it will surely die; yea, it is dead already. By the cross, and the cross alone, it must conquer."

In the next place, this expert in community building seeks to show his own church and the other churches, if there be any, that there must be unity in social action if the church is to become the inspirational and coöperative

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center of the community life. Unity in belief is not essential, but the church cannot unify and inspire the life of the community until the rural church as a church is united in social service. As Graham Taylor says, "The final test of the capacity of the churches to fulfill their high function in the community is not the attitude of the people toward the church, but the willingness and capacity of the church to serve the real interests of the people. This service can be rendered only through unity of spirit and coöperation in a common purpose."

Having united the church for social service in the community, and having imparted his own vision and spirit to his own membership, the rural pastor presents a definite program for the redemption of the community. This program is based on a careful detailed study of the whole community. This expert in community building has prepared a map which shows all the facts in the situation. This map shows the location of every road and house. It shows, together with other statistical diagrams, not only every family and denominational preference, but also the movements of

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migration and immigration, the rural schools and their power to guarantee the desires for knowledge and sociability, and to guarantee the permanent interest of the boys and girls in the home farm. It indicates the grange and any other organization for promoting the wealth of the farm; the social groups and organizations, and their social, moral, and intellectual influence; the various churches, and their attitude toward the community and each other; the foreign settlement; the tenant farms; and all other facts which reveal the social structure of the community and its needs.

Noting the needs that are to be supplied and the desires that are to be satisfied, the minister and the church plan its program accordingly. If the farming community about the church is to retain on its farms a strong, intelligent, progressive class of people, there must be guaranteed, just where they live, a greater satisfaction of the fundamental interests of life. Looking upon the church membership as his force, the pastor harnesses this force for work in saving the community. Our churches are planned to meet the needs of the

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ends of the earth, and their pastors are compelled by external pressure to harness their churches to supply these needs. But if the church is to meet the needs of the community just about it, the pastor himself must take the initiative. No external pressure will come from without. The salvation of his own community depends upon his own energy and determination. The General Conference orders that he appoint committees on Missions, Church Extension, Freedmen's Aid, and other things; let him also see to it that he appoint committees on health, wealth, sociability, knowledge, beauty, and righteousness, for meeting the needs of his own community. It is a matter of self-preservation.

The committee on health can work, under the leadership and inspiration of the pastor, to guarantee this fundamental need to the community. This need may already be satisfied. If not, the committee can socialize sanitary knowledge through the local or county paper. It can secure the location of a better physician. It can secure a resident trained nurse. It can set on foot a movement for a cottage hospital. It can strive, through a local

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Board of Health, to make the local death rate as low at least as that of the crowded city.

The committee on wealth can ascertain the economic conditions and the agricultural wisdom or ignorance of the community. To socialize a better knowledge of scientific agriculture it can secure a series of addresses by experts from the County or from the State Agricultural School. It can organize a local Farmers' Institute, a Boys' Agricultural Club. It can have corn tests with attractive prizes. It can have a township fair to arouse ambition for the cultivation of the best. To increase the income of the farmers it can start movements for a coöperative creamery, a coöperative elevator or store. It can work to deepen the interest of all the farmers in the grange, institute, and county fair, and all other organizations that exist to increase the wealth of the farm. If the pastor is a graduate of an agricultural college, as he ought to be if he is to be an expert in building up a dying rural community, and if his salary is inadequate, as it probably is, he will with the approval of his church rent a small farm, placing a tenant family in the house. He will give a portion

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of his time each day for the superintending of this farm. He will persuade the State Agricultural College to make it the experiment station for the neighborhood and to provide free of cost the materials for this agricultural demonstration. This farm now becomes a center of inspiration and an ideal in a community whose farms are deteriorating. By its gospel, which he who runs may read, he secures a place and an authority in the community such as he could never have had as a mere pastor of a church. This is a point of contact to every man and every home. Thus he not only preaches the gospel of better farming and socializes scientific agriculture, but he puts his work, as did Paul, on a sound financial basis. He has cut the Gordian knot of financial support with a single stroke.

There is no better way by which a man can get into touch with a community than by a kindred interest in the same vocation. Many a rural pastor gifted in the pulpit has found no point of contact with the people because he has no insight or sympathy in the work they are doing. A Wisconsin pastor says that when he was a boy "the new preacher visited

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my father in harvest time. Stepping up to a load of rye ~~which~~ we were unloading, he shelled out a head—he had learned to do that—and remarked, ‘I think this is about the best wheat I have seen this year.’ My father never went to hear him preach. I do not excuse my father, but I do say that such men have no business in the country ministry.” And he adds, “I would have this country preacher a farmer, not on a large scale, but raising food enough for his own family. Twenty acres would be land enough. The country minister should be an able farmer, a graduate of an agricultural school, able to lead his people in agricultural matters as well as spiritual.”

Of course, the spiritual interest of the church and community must not be neglected. This must come first, as the peculiar work of the church. This must not be sacrificed for the material welfare of the community. But with intelligent help the pastor could oversee a parish farm and yet not sacrifice the remainder of his duties.

In promoting the desire for knowledge in the community, this committee can work for higher standards for the rural schools. It

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can secure better teachers and equipment by developing a more liberal policy toward the school. It can work for the introduction of the study of agriculture and domestic science in the school, so that the children may be educated for the farm, not away from it. It can initiate a movement for a township high-school and for the consolidation of elementary schools. Thus it can secure for the children of the open country as fine opportunities as those of the city. Moreover, it can prevent the young people leaving for the city just at the time when they can be of great help and inspiration to the pastor. Small libraries containing the best books can be circulated. A reading circle can be formed for developing a taste for good literature. Magazine clubs, debating clubs, agricultural and domestic science clubs will meet certain needs. Finding how the city boy who comes into the country can call the birds by name, from their song or color, or their habits of nesting, and can name the flowers and even the common weeds, many a country boy feels that he should have the advantage of at least knowing his own flora and fauna, and a nature study club will

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give back his self-respect and increase his love for the open country.

The committee on sociability can work to satisfy that need whose starvation has driven many people into the thronging streets of the city. It can foster all those agencies which bring the community to one's finger ends, such as the telephone. It can destroy isolation through good roads, rural mail delivery, and the trolley. It can work to satisfy those social desires which are so strong in youth especially. It can establish tennis clubs, archery clubs, baseball teams. It can lay out a golf ground. It can seek, above all, to restore the church to the center of the community by making it the center of these activities. It can build a community house, with its social rooms, reading room, game room, and gymnasium. It is absolutely inane to call young people to give up questionable means of social life without providing something to take their place.

The committee on beauty can check the forces which are bringing ugliness into rural life. A higher ideal of the farm home should be implanted in the community. Prizes should be given for the most beautiful home yards

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and school yards. Trees should be planted along the highways. But as charity begins at home, so does beauty. The best way to begin is to make the rural church beautiful. It should be freshened with a new coat of paint. Its untidy yard, overgrown with weeds and grass, should become a lawn to preach the gospel of beauty and order and to make ugliness abhorrent and the beautiful contagious.

The committee on rightness should hold up high ethical standards for the community. This committee can grasp and hold up clearly the moral principle at stake in the local political situation, and enlist the best people in the community, not in the ranks of party, but in the lists of righteousness. It should bravely attack all evils fattening at the heart of the community. It should seek to develop among the farmers a high sense of business honor. It should teach the boys and girls where their service and devotion are urgently needed. It can lead them in practical acts of service for the community, teaching them not to depend upon the government to do everything, but to contribute themselves to the welfare of the community by their own exertions. By mak-

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ing a split-log drag and improving the roads, by voluntarily doing the work of thistle commissioner, so often neglected, by organizing local festivals peculiar to the district, and by various other means, it can promote the spirit of devotion to the community and help to make it attractive. The pastor can aid this cause by using his pulpit to hold up a vision of a community redeemed and restored to its full prosperity and glory; by declaring that the church does not exist to be built up by the community, but rather to build up the community out of it; by teaching the farmers to put high ideals into their work, so that their children shall fall in love with it, and desire to remain on the farm; by teaching them not to sacrifice their boys and girls to Mammon, but to give them such a large part in the farm that at this plastic stage life interest and ambition shall be implanted which shall become permanent; and, above all, by so holding up the Christ in his preaching and daily life that all shall be drawn to the Master's life of cross-bearing and devotion to humanity.

The church itself will find that it will not perish in sacrificing its life for a new birth of

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life in the community. Instead it will take up its life again which has now departed from it. The people will begin to respect the church, not merely for its past, but for its present. The church, which like other institutions must prove its right to be by the contribution it makes to the life of the community, now begins to revive because it is winning back the respect of the people. For the community is touched in a new spot when it finds that the church is seeking to become a saviour, not of itself merely, but of the whole man and of the whole community. The church which is struggling for the lives of others will have no struggle for its own. And when the little discouraged rural church in the center of a dying community wakes up and finds that no church is so isolated and weak that it cannot find a work of *love* to do, and that it has a work really worth while at its very door, under the inspiring leadership of its pastor who is an expert in rural community building, it will gird its loins for action and save its life by losing it in the community.

The pastor of the church in the small town must likewise master the facts to be dealt with

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before undertaking any program for social service. A very careful study should be made of the local town and surroundings. A map should be made which should record the actual facts of the district. This map should lay bare the social structure of the community. It should make clear its weaknesses and its strength. It should indicate the forces which are bringing it into deterioration and which are building it up. It should show whether the fundamental desires of the individual and community are being satisfied, and by what means. It should not only record the ecclesiastical status and church membership, but it should note every social center and the quality and degree of its influence. It should ascertain the means existing in the community of satisfying the desires for health, knowledge, beauty, sociability, and righteousness. This study and portrayal of actual facts would indicate, therefore, more than the population. It would locate the saloon, the barber shop, and the livery stable, if social centers; it would locate the park, if a center of beauty or recreation; it would note the small hospital or the lack of it; it would reveal the public play

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ground or its absence; it would describe the schools and their influence as centers of life; it would note the churches and their attitude toward the community and toward church federation for community service; it would note the political force, its quality and tendency; it would study the local newspaper and its spirit; it would indicate the secret and fraternal orders and their aims and strength. In fact, all the facts which make up the community life would be observed, and upon these facts the social program should be based. The object is to make the church the center of inspiration and organization by inspiring and initiating agencies for the building up of complete community life. This program must include as far as possible the guaranteeing of those desires fundamental in every community, the interesting of all the community in the whole problem, and the execution of it, not necessarily by the church, which has a distinctive spiritual work to do, but by the sacrificial spirit of the men and women whom the church has touched. The aim is, not to build up the church into an institution through ecclesiastical workers, but rather to produce social serv-

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ants who will serve the community through other agencies which may be initiated.

As a concrete case, there is on record the work of a pastor in a small factory town. When Daniel Evans became pastor of this church he made a careful study of the facts to be dealt with, and upon this he based his program for his church. The program was as follows: To create intellectual interests in the life of the young people; to secure the removal of the saloon if possible, and at least law-enforcement; to secure the right administration of charity; to coördinate the church and the other social forces of the community, such as fraternal organizations; and to secure the unity and coöperation of the churches in a spirit of harmony and service for the welfare of the community. All this he secured in greater or less degree.

The creation of intellectual interests in the life of the young people was secured by a sermon on reading which awakened the interest of the young folk. Some came to him for advice. A reading group was organized of which he became the leader. Nine meetings were held during the year. For the month's

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reading at home the best books or essays of a certain author were chosen; and at the monthly meeting there was a paper on the life of the author, followed by the discussion of a selected book or essay. This plan was so successful that it has been continued for years. Some received here their first desire for a college education. Many had their interest taken from cheap literature and attached to the best grade.

In his campaign against the saloon he first combined all the men who were opposed to the saloon; and after inspiring them to an aggressive campaign he let them execute the plan. After victory was won at the polls he continued the same organization in the interest of law-enforcement. Several attempts were made to evade the law, but after facts were secured proving their criminality the saloon keepers agreed to leave town if penalties were not imposed. This gave the town an opportunity to test the advantage of no-license; and there has been no desire to go back to the old system.

In coördinating the church and the other social forces of the community he first endeavor-

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ored to get the church and the lodge in sympathetic relation. First, he endeavored to help the church to see the real good in these orders. He did this by showing that the fraternal orders are an evolutionary product of Christianity; that the lodge was in fact a handmaiden of the church, doing work that the church failed to do; and that if the church were doing her full work, spiritual and social, and had always done it, there would be no place for fraternal orders. Now that they exist and are doing a noble work, these orders should receive the sympathy and good will of the church. The lodges he invited to his church, and urged them to live up to the ideals of their rituals. He urged them to join the church and enter into a personal relation with Christ. While he did not secure as a result the membership in the church of fraternity men, yet he did secure a new sympathy in the lodge for the church, and in the church for the lodge. This resulted in a practical coöperation of the churches and the lodges in alleviating the sufferings of the needy.

He secured a greater coöperation between the church and the public school by recogniz-

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ing publicly before the teachers and the church that the school must not be expected to do everything; that the school cannot take the place of the home, the church, and the human will. This secured a greater sympathy for the teachers and a greater coöperation with them on the part of the parents, and brought about a kindred feeling among the teachers for the church. He went to town meeting and urged adequate school appropriations and proper treatment of teachers. He visited the school and spoke to the pupils. He arranged meetings of the parents to discuss the boy problem, which rested with them instead of the school. This brought about a closer coöperation between the church and the school.

He brought the political forces into closer relationship with the church by publicly recognizing that the social work of the church must in some way be related to the civic duties of men and their organized political efforts. He chose for his task the work of making the community political forces clean and constructive. He gained influence and leadership for himself by preaching fearlessly against moral evils in any party. He gained the recognition

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of the political parties by insisting that men who belong to different parties should do their political duties. He urged attendance at the caucus and the town meeting. He went himself, and when the date conflicted with his church service he changed the church service. As a result the church people, not the church, became a power in politics.

Last, but not least, he got the churches into right relationship with one another. A meeting of the different evangelical preachers was held, and it was decided to get the churches to know their sister churches better. On a specified Sunday each agreed to preach on the good he found in the other churches. This was a revelation to the membership, who knew little outside of their own denomination except sectarian malice. The pastors exchanged pulpits. Several union services were held. As a result the union Thanksgiving services, which had always been hard to hold, became an inspiration, and the churches worked together on a common program for the betterment of the community.

Along larger lines of social service, the pastor of the rural church might form a League

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of Rural Progress of the various local organizations whose aim is to better community life; or a County Federation of Social Forces, consisting of all the organizations of the county which are seeking to guarantee for the people some of the fundamental desires of life. The writer initiated such a County Federation, consisting of the County Farmers' Institute, Domestic Science Association, Boys' Agricultural Clubs, Federated Women's Clubs, Woman's Christian Temperance Union, Teachers' Association, and the Ministers' Association. This has continued for eight years with growing popularity and usefulness. It has been very helpful in giving the people a vision of the whole problem, and to unite them in seeking the attainment of not merely one end, but of all the ends concerned, for the welfare of the people of the whole county.

A Social Welfare Council, such as organized by Charles Hawley Smith, would be helpful in securing the federation of all local forces for community building. It would be composed of representatives of each local organization, and its purpose should be "to inform, assist, and associate for intelligent, ag-

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gressive, coöperative work in behalf of the spiritual, physical, educational, industrial, economic, and social interests of individual, family, and community life." By standing committees various lines of betterment might be carried on.

Another great need is to have in every Annual Conference of the Church, covering the rural districts, the machinery for frequent conference and for aggressive propaganda. Most of the district superintendents come from city pastorates, and they have no vision of the rural problem. The machinery of the Annual Conference is devised, not to help the ministers serve the community about their church, but to help the secretaries of our Church societies secure a hearing and more liberal contributions from the local churches. I do not wish to depreciate their work. It is important, but it is time that something was done to encourage and inspire the rural pastors who spend the year isolated from their brother ministers, and who find the conventions and conferences organized, not to help them, but to give display to oratory, or to give expression to the needs of the city

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or of the ends of the earth. Every district should have its Annual Meeting of Rural Pastors. Every Annual Conference which has such pastors should have some session devoted specially for them. Such a Conference should have for its end two things: first, to bring to light the facts; second, to formulate a standard for the country church.

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CHAPTER XII
THE CITY AND THE KINGDOM

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It is something new, it is a phenomenon possessing its own interest and demanding its own study, where beyond Christian souls you have a Christian city—a whole community inspired with the feelings and acting under the motives of Christianity. It may not embody itself in laws or institutions; it may or may not be recognized in terms of the constitution or charter; that is of little consequence. But a city as well as an individual is capable of a Christian experience and character. It is more than an aggregate of the experience of the souls within it, as a chemical compound has qualities which did not appear in either of its constituents; it is a real, new being, with qualities and powers of its own.—*Phillips Brooks.*

God creates men in his own image of holiness. God redeems men in the Christ, that they may be conformed to the image of his Son. God sanctifies men through the Holy Spirit. He has prepared for us a city—the New Jerusalem—coming down from God out of heaven—the ideal society—the Kingdom of God on earth—the Kingdom of purified hearts and lives.—*George Harris,*

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EVEN those who assume that the Kingdom is but a dream must agree that its allurements and appeal have shaped the course of history. The forecast of the prophet has not to everyone become the argument of fact, and the seer's vision may yet reach far beyond the common ken; but what the prophet has foretold, what the poet has seen, is the undying hope of the centuries and has brought the promise of the morning into the shadowed heart of the darkest age.

But always there have been men to whom the Kingdom has been more than a dream. Out from the treasure houses of the buried cities of Egypt and the farther Orient no greater find has been drawn than the evidence of the deathless confidence that some day, somewhere, there shall be a reign of righteousness, a realm of content. The atmosphere of Greek mythology is shot through with the bright rays of some coming better day, and the heart

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of the Roman, hard as his roads and austere as his law, softened and quickened its beat, as upon it fell the influence of poet and philosopher who told of brighter days and larger life. It would indeed be a sad and shattered Bible out of which the Kingdom—a Kingdom of Heaven, a Kingdom of righteousness, a Kingdom of God—should be stricken. Deny to patriarch, lawgiver, captain, seer, the forward look, the conception of a time of escape from evil, of rectification of wrong, of realization of hope, of permanence of righteousness, of completeness of individual and community life, and the book would become a book of dread. Rob the conversation of our Lord of its reference to the Kingdom, blot out its ideals and its promises, mutilate the Lord's Prayer, and cancel the parables, assume his pledge of its coming to have been unspoken, or its inspiration to the men who heard him to have been a passing emotion, even though the Cross remain, the gospel loses its gladness, and its tidings bring not great joy to all people. For a Saviour means not only forgiveness but life. Redemption is more than deliverance, it is power. The escape from sin is but the begin-

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ning of which the Kingdom is the end and the opportunity. There is no gospel without its Kingdom, no complete Saviour from sin who does not become a King in righteousness.

It is essential that the widening range of the belief in the Kingdom be realized. It has become one of the fixed ideas of Christian thinking. It is dominant even in those by-products of the Christian life which seem to be self-created, but really are built up out of the very materials which enter into the main product. The agnostic strives for a kingdom. The very term "enthusiasm of humanity" was a part of the Christian creed of an unbeliever. The ethical culturist has hopes for humanity and works for their realization. Some period of personal self-conquest and of social adjustment to the ideals of truth and justice commands the imagination of those who, working in negation of Christ, are still unconsciously zealous for his purposes and are using the materials of his revelation in their endeavor. Even to these the Kingdom is as never before "at hand."

But it is within the Church itself that the reality of the Kingdom has become a more

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vivid and impressive fact. The significance of this new concentration upon the ideals so long held as among the mysteries of the faith will not escape us. It comes as the counterpart of the ever-broadening conception of the mission of Jesus Christ. It is rankest heresy to hold that it does not matter what we think of that mission. The function of the Church will find its true definition only in the intention of Jesus, and here will be the test of the individual life.

If the mission of Jesus was the satisfaction of the outraged justice of God, then Calvary was the completion of his service, and the trend of the almighty design is not toward human need but toward divine perfection.

If the mission of Jesus was more than this, if it aimed to select from humanity some chosen spirits who, saved from the common lot of a degraded race, should be the basis of a new commonwealth of the skies—some pilgrims who, having survived the perils of the deep and the tests of famine, should become the founders of an eternal estate wherein God might forever delight—then men's interest and God's must be in the few and in the effective

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methods by which they are to be—as we call it—*saved*.

If the mission of Jesus takes wider scope and seeks to upbuild upon the earth an institution which shall represent him to men, conserve his truth, and stand as does a fortress the embodiment of war, or as a capitol the emblem of government, or as a schoolhouse the symbol of education, or as a cathedral the expression of the religious idea; if he concentrates his purpose upon the Church and invites men to rear it for what it expresses and for what it embodies, and to bring into it other men, that the Church may become more and more dominant and glorious as the one spiritual institution upon earth—then upon the Church, as such, of whatever name or description it may be, it behooves us to center our affection and our effort, and our mission to men will be defined by their relation to the Divine Institution.

If, however, the mission of Jesus be a mission to humanity; if he came to establish the Kingdom of God—that is, the reign of God in human hearts and so in human life and institutions; if that reign of God be not relegated

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to some far-distant, perfect future, but if it *is coming* constantly in this imperfect near-by present; if salvation mean not simply the "escape of a soul," not only an individual conversion, but the reclamation, the calling back, of all the wandering children of God whose redemption Christ has purchased by his death, and whose mastery of life he has made possible by his own eternal conquest; if the revelation of John be a disclosure of the triumph of the gospel upon the earth as well as of the victory of individual spirits in the skies; if the ideal of social righteousness expressed in the Old Testament Scriptures and reasserted in the New be not intended as an *ignis fatuus* to delude a race "bemired and benighted in the bog," but as the revelation of a realm where the instinct for justice shall become the law of life, and the struggle for peace shall be crowned with the victory of harmony complete—then must we who would represent Jesus in the world gird ourselves for a greater effort than the Christian Church, through all the heroic centuries, has yet asked his followers to undertake.

The implication of this larger view of the

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mission of Jesus Christ as it affects the meaning of the Kingdom is strongly stated by Dr. Horton:

"The Kingdom of God, according to the teaching of Jesus, is not the rule of the Creator over all the forces of the universe, it is not his authority over inorganic things, it is not even his control of the sentient life of the lower creatures; but the Kingdom of God is *the rule of God over free, living, conscious human souls* made in the likeness of God, over creatures that are able to yield him a worthy obedience because they are also able to show him an unworthy disobedience, over creatures whose love and service are of value to him possibly because they are able to withhold it and able even to set their affections and their will against him in defiance of his laws."

And further: "If we are citizens of this Kingdom, if we are every day praying, 'Thy Kingdom come, thy will be done in earth, as it is in heaven,' what shall we be doing? There are two things that we shall be doing. In addition to trying to carry out in our own conduct the laws of the Kingdom of God, we shall make all our life—practical, political,

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municipal, whatever it may be—the steady attempt to extend the rule of our Sovereign, to get his will done on earth as it is in heaven. We shall be persuaded that every practical question that is forced upon our attention to-day is susceptible of the inquiry, ‘What is God’s will in the matter?’ And we shall be persuaded that we are able to find his will, and, having found it, to get it done.”

With such a view, then, and such an interpretation, how great, how thrilling the words, “Thy Kingdom come,” seem to us. They are a part of a Divine prayer, and in them each generation has found a new and better and wider meaning. To the apostles it was a mighty prayer whose fulfillment was not far away. It was on the lips of the fathers who for three centuries expected its obvious, its spectacular answer in the coming of the Lord in the clouds of heaven. In the medieval times, among men fascinated with the dream of a visible, dominating Church, the counterpart of the heavenly, it was a prayer for the spread of an ecclesiastical organization in which were embodied the faith, the hope, the charity, and the kingship of Christ. The re-

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formers prayed, "Thy Kingdom come," and thought they saw its harbingers in the new freedom of faith, the enlargement of life, and in forum and council, in senate and upon battlefield, by sword and by pen and by the spirit, sought to bring in the Kingdom. For a century and a half the prayer has had wider scope. The tremendous value of a soul, of that which, made in God's image, is capable of increasing his glory, has become the prevailing idea, and the forceful energies of the new religious life have swept abroad over the world, seeking to bring individual men everywhere into obedience unto Christ. And now, if we mistake not, the prayer is to have still wider range. For the conviction is becoming central in the Christian consciousness that Christ died not only for each man nor for all men, but for the race; that humanity is in a sense an organism, and that the rule of God means, not the rescue of a few from the mass, but the permeation of all human life with the spirit of Christ, the application of the principles of heaven to the affairs of earth, the actual demonstration of the meaning of the Sermon on the Mount in terms of the present life of

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men. The secret is out—that too long the people of God have looked far away for the coming of the Kingdom, whereas it is “at hand.” “Our redemption draweth nigh,” and everywhere, in the charities of the world, the missionary enterprises of the Church, the attention given to social problems, the recognition of the injustices, the inequalities, and the crimes of the social organization, is the evidence that Christian thought and conscience are astir with a great purpose which fills the prayer with such emotion and such aspiration as it has never known. It moves closer to its companion petition and means indeed, “Thy will be done on earth as it is in heaven”—a prayer not only for the salvation of individual men, nor for the security of the Church, but that this present world may receive its shape from the ideals of the Kingdom, and that this Christ who also is King may rule.

It is not the purpose here to attempt a definition or a description of the Kingdom, but rather to assert its reality and to accept without reserve the position that whatever and wherever that Kingdom is or is to be, its subjects must in themselves individually be un-

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selfish, righteous, and loving, and in their associated life must promote and maintain in practice those essential principles of justice and of service which underlie the second great commandment. Whatever else the Kingdom of God may mean, it is here and now the rule of God in human hearts and human institutions, and its completeness comes when everything contrary to that rule is driven out and destroyed. It will have fully come when the will of God is done on earth as it is in heaven.

All institutions of society, government, church, school, state, commerce, literature, will be brought to the test of the intention of Jesus concerning the Kingdom of God. All progress in the individual or in society is the unfolding of his purpose. The permanent elements in human history are fundamental in his aims. The intention of Jesus is our measure of duty and our interpretation of life. It is not final when we ask of institutions of society their relation to theories of the social order. We reach the final query only when we ask how they relate themselves to the intention of Jesus. Do they promote his plan? Are they the ministers of his will?

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To this test comes the modern city. As a phenomenon it excites the world's wonder. In the economic equation it enters as a prime factor. No formulæ of social science or of government are complete without it. The philosophy of life reckons with it. Art and poetry are sensitive to its allurements, and its mysterious influence is everywhere permeating literature. Philanthropists find in it their largest opportunity. Its demand has broadened education upon new and wide levels. Upon the moral order it has brought an unparalleled strain. In language and in history central to civilization, the city brings to that civilization its supreme problem.

But what has the city to do with the Kingdom of God? Where does it lie in the intention of Jesus? Is it an accident, a surprise to Providence? Is it a vast clearing house for evil—to be dreaded and destroyed? Is it the complex consummation of those mighty forces of injustice and outrage which, at enmity with the purpose of God, are making, in the very heart of a Christian civilization, their last stand in the struggle for the mastery of the race? Or, is the city the inevitable expression of the

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social impulse in man—humanity's way into the Kingdom of Heaven?

It is most significant that in minds so various, and now so many, the conjecture has deepened into conviction that the city has something to do with the Kingdom other than to threaten it and oppose its coming. Is it not possible, men say, that after all it is not a mischance of evolution to be ignored or overthrown, but an integral part of the Divine plan, to be used, to be revered, to be glorified? The insistent civic facts which with unrelenting pressure are forcing their way upon the consciousness of our age—the facts of population growth, of industrial struggle, of economic maladjustment, of the unmeasured latent power of the massed common people, of the splendid examples of virtue, and of the appalling depths of degradation, of the control of thought and the molding of life—are recognized as vital with forces which cannot be reckoned in terms of census tables and commission reports; they are seen to belong to the mighty Spirit which invades and controls human life. If the coming Kingdom is ever to find its dominion in human hearts,

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what folly to misconstrue the purposes of God in that specific realm where human hearts are ever at their worst and at their best!

The way to the Kingdom is not over the ruins of the city, but through its streets. It is an infamy to utter the cry of old, "Carthago delenda est," over the city of our own age. The gospel will conquer the city, not destroy it. Its conquest evokes the very powers essential to the Kingdom. It is not innocence for which that Kingdom asks; it is virtue. The symbol of victorious purity is not the garden of paradise, but the city of God. Humanity will come to its own through conflict. There are realms, the highest and the broadest, which cannot come by gift; they are the reward of struggle.

If, then, the Kingdom is to be won, if the qualifications for it in the individual character and in the social order are those most surely wrought out in the complex conditions of a community life, the place of the city in the age-long processes of God becomes strikingly significant. The "social joys" in that city of God are the fruit of the social struggle in these cities of men. The equipment for the

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ultimate service will be the product of the present effort. The communion of saints there is conditioned upon the community of interest here. It is precisely to this end that the city, rightly interpreted and used, moves—the perfection of character and the completion of a true social order.

Thus the city is a final discipline for personal character. Concede that temptation belongs to the inner life, the city offers occasion and opportunity. Can individuality survive the attrition of a million other personalities? Does the insistent presence of materialistic aims promote spiritual ideals? Is it easy to hear the voice of conscience amid the cries of the multitude? Do the degradation of poverty, the myriad forms of vice, the low standards of business honor, the unresisted injustices of power, the inevitable weight of the mass tend toward the elevation of personal character? Does the city as we know it clear our vision for the revelation of Christ and free us for his service? There is but one answer. Whatever the test or the trial, triumph comes only when this ultimate test has been met. There must be in the Kingdom

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a vision of truth which no unsuspected error can disturb. There must be a sense of justice which has survived every insinuation of worldly compromise. There must be a cleanness of heart which has escaped all moral defilement. There must be righteousness which knows not how to parley, a morality which evil cannot surprise. Only in these aggregations of the people can this community of unselfishness be developed, only in them can the holy rivalry in human service issue in the permanent conquests of individual character.

What is true for the testing of personal character is true for the testing of social institutions. Consider one or two concrete examples. What of religious education as tested by the child life of our American cities? Out of the public schools we have, in hundreds of cities, thrown the Bible. Into our Sunday schools comes a minority of the city's children for an hour one day in seven. Tens of thousands, yes, hundreds of thousands, of the boys and girls of our cities are growing up into citizenship and home-making, with no spiritual sanction for conduct, no conception of God, no knowledge of the Bible, no reverence for

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essential truths, and with an atrophied moral sense. Until education as a system of instruction and discipline can find a way, either through religious institutions or by direct methods, to put into the child heart and mind of our cities the primary facts and principles of religion, education as a phase of civilization is an abject failure. Here it is the civic test which discloses the need and the way.

Instance a specific racial problem, that of the American negro. The amazing progress of forty years must not betray us into a denial of present facts. Too much cannot be said in praise of the enterprise which, in school and shop and farm, is opening life and opportunity to the vast multitudes. But the negro will not be a successful factor in our modern civilization unless he can survive the test of the city. On the streets of our cities, not upon the plantations of the Southland, will he find his birthright. Unless a character be developed which shall emerge from the complex conditions of our civic life unsullied, the citizenship of the future is not his. The shame of the labor caste which denies him the rights of organized industry, of the social feeling that

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makes him not workman but servant, of the civic and religious indifference which dooms him to conditions of living which are the sure degradation of the white race which so frankly asserts its superiority, is a part of the current chronicle of our American life. Through sea and desert he may be led, but he comes to the Kingdom only through the conquest of the high-walled cities.

Democracy has not yet triumphed. Its experiment was not completed in sea-girt Greece nor in the skybound cantons of Switzerland. France is still the objective of pretenders. The self-government of the people is wrought into the very fabric of our national thought. The tremendous sweep of the great idea is still majestic. But the practical test of that idea is in the cities. The majorities are now there or they soon will be. The high ideals of democracy are the gilded playthings of the bosses and the mob. Organized intelligence and civic morality are high-sounding terms, but they seldom get the offices or control the government of great cities. To many of us it seems that a part of the Kingdom's power will be in the uncoerced and unbought per-

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sonality of the common man. His rights must be won in our city life. The training for the Kingdom must come from the successful discipline of a true citizenship.

There are some who believe that the Anglo-Saxon is born for the Kingdom—that it is he who shall inherit the earth. Let us not attempt to affirm or assail so intimate a hope. It will be agreed, however, that traits developed through long centuries of struggle—personal freedom, loyalty to conscience, the insatiable curiosity of mind, sense of justice, moral soundness—belong to the very essence of the Kingdom. But to the test of the complex life of these vast American communities these traits come now in association with the characteristics of other races. The majorities in these cities are no longer American or English born. Here peoples separated by ages and by hemispheres are discovering one another and sharing a common life. No strengthening of the bars on the gates of Ellis Island will keep America forever Anglo-Saxon. Indeed, are not other peoples also to go forward into the Kingdom? Are not human rather than racial traits, after all, the elemental powers of the

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new character? Through the cities the peoples must together go and find one another and their destiny as they aspire and struggle and win. In the American city will be worked out that problem which belongs to the beginning of the better time, the oneness of the race.

It will be the high enterprise of the Kingdom to maintain a just social order and industrial rights. Private right and public welfare, as they bear upon each other, are clearly, if the New Testament means anything, a part of the King's business. Ownership of time, of opportunity, of privilege, of possessions, of self, is very near the center of what we call redemption. Great problems can never be restricted in their range. The whole world of men is dealing with the questions of daily toil and daily bread, of mutual obligation and service, of personality and environment. But these world problems will be forever undetermined unless they are settled in terms of the city. Here these factors are tested and here the equation is solved. Incomplete forever are the answers, whether they come from mines, railroads, farms, universities, legislatures, thrones, until the voice which speaks

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the experience and the conclusion of the thronging peoples who are caught fast in the grapple of great communities declares the solution.

The city will test the Church and decide its competence. Has the Church a motive? The city will lay it bare. Has the Church a creed? The city will discover its working value. Has the Church traditions? The city will show whether they are vital or dead. Has the Church ideals and a program? The city will afford the demonstration. Does the Church represent Christ? The city will detect and declare. This institution, the Church, chosen for the highest service in human history, consecrated by the lifeblood of its Redeemer, the mightiest influence of the centuries, potent to-day beyond all the organizations which are affecting the ideals, the aims, the practice of humanity, trusted even by the indifferent as the power for righteousness which shall at last win for the race the realization of its aspirations and the fruit of its struggles, will default and miserably fail if, a conqueror everywhere else, it goes down to defeat in the cities of the world. Only when it has found and

